

ed by the lieutenant-governor in council." Immediately before the passing of this act the executive council had acted in such a way that no sincere Catholic could join or remain with them. The members of this executive council were, therefore, all Protestants, the honorable the attorney-general had caused his own appointment as superintendent of the Protestant school section of the Board of Education; he continued the functions of that office as member and legal advisor of the department of education. His honorable colleagues, all eligible to the position of members of the Protestant section under the old regime, became ex-officio members of the new school administration. Clause IV. of the same act says: "There shall be a board as hereinafter provided to be known as the advisory board" and clause V. says: "Said board shall consist of seven members." The disposition of the law is such that it is morally impossible for Catholics to become members of this new organization; the seven members will be and are Protestant as well as the five members of the executive council. Therefore twelve Protestants continue the work of the twelve Protestants who formed the Protestant section of the board of education under the old regime. His Lordship, the Bishop of Rupert's Land, chairman of the old Protestant section of the board of education, is chairman of the new advisory board; the Rev. Dr. G. Bryce, member of the old board, is also member of the new board; all the clerks are not only Protestant, but some are the same as under the old law.

The Inspectors—All the Catholic inspectorships were abolished, but the Protestant inspectorships were preserved. Three old incumbents were maintained in charge and the two others were replaced by Protestants. While dismissing all the Catholic inspectors a new inspectorship was created for the Mennonites and one of their denomination brought from the United States to fill the situation. The numerous functions of the new comer would seem strange under the new law, if that law was not in reality a continuation of the old system as far, at least, as Protestants are concerned.

Preparation of teachers—Each section of the old board of education had its normal schools; those for the Catholics were abolished, while the Protestant normal schools were quietly continued, and the principal of the Normal Protestant school of Winnipeg was maintained. I pray my readers to observe that I say nothing against the character or the qualification of any of those above mentioned, but I say this: His Lordship the Bishop of Rupert's Land continues to be the head of the Anglican church in the province; the Rev. Dr. G. Bryce is always the Rev. Dr. G. Bryce; the other members of the school administration are as much Protestant to-day as they were previous to the first May, 1890. I am glad to believe

it, all are honest and sincere, therefore it seems evident to me that they cannot have accepted the management, the control or the action they exercise in the schools attended by all the Protestant children of the province without being determined to protect the religious convictions of those children, in conformity with the desires of their parents. How is it possible to them to direct, to protect, to teach, to form the teachers and the pupils of the schools without a certain tendency to bias in conformity with their own personal convictions? Is it possible for any one to be Protestant in every respect, everywhere, and always, except in the school, of which the same person has the control and direction, with the power of interpreting and executing the law? To illustrate the difficulty, let us suppose that the actual school laws should remain what they are to-day, but that a complete change is made of the persons who apply and interpret them; let us suppose that all the members of the government are Roman Catholics; that all the members of the advisory board and the staff of the Department of Education are also Roman Catholics, that all the inspectors, principals and teachers of the Normal schools will be also Roman Catholics; what would Protestants believe of the religious teaching in the schools of Manitoba? What would the "Equal Righters" think, say or write? Pardon my sincerity, I am also an equal righter and I say that when all those connected with the schools are Protestant, it is but natural that such schools should be Protestant.

The Choice of Books.—No one can deny that the books used in the schools have a great influence on the teaching. As it has been shown, under the old regime, one of the duties of the Protestant section of the board of education was "to select all the books, maps and globes to be used in the schools under its control." Under the new regime here is what is read in clause 14: "Said advisory board shall have the power:

"(b) To examine and authorize textbooks and books of reference for the use of pupils and school libraries."

Evidently the advisory board is in this the continuation of the Protestant section of the old board. Surely there is no temerity in adding that the school books used by the pupils and professors, and also the reading books placed in the libraries, will be at least in a great proportion Protestant, and very often absolutely hostile to Catholic ideas.

The most superficial examination of all that is said and written everywhere suffices to demonstrate the injustice there would be in placing Catholic children in the obligation of using books chosen only by Protestants.

Religious Exercises.—One of the numerous reasons proving that the schools, now called public, are but the continuation of