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Ecclesiastical Province of St. Boniface.

1. All Sundays in the year.
2. Jan. 1st. The Circumcision.
3. Jan. 6th. The Epiphany.
4. The Ascension.
5. Nov. 1st. All Saints.
6. Dec. 8th. The Immaculate Conception.
7. Dec. 25th Christmas.

I. DAYS OF FAST.

1. The forty days of Lent.
2. The Wednesdays and Fridays in Advent
3. The Ember days, at the four Sessons being the Wednesdays, Fridays and Saturdays of

a. The first week in Lent.
b. Whitsun Week.
c. The third week in September.
d. The third week in Advent.
f. The Vigils of a Whitself.

the Vigils of
a. Whitsunday.
b. The Solemnity of SS. Peter and Paul
c. The Solemnity of the Assumption.
d. All Saints.
e. Christmas.

III. DAYS OF ABSTINENCE. All Fridays in the year. dnesdays } wednesdays { in Advent
Fridays { in Holy week
Fridays }
Saturdays {
Ash Wednesday. in Advent

The Ember Days. The Vigils above mentioned.

Do you agree with the Catholic Bishops that it with the Roman Church ?—St. Ambrose [A. D. 335—397].

CHURCH NOTICES.

CATHEDRAL ST. BONIFACE. Sundays,—Masses at 7.30 and 10.30 a.m. Vespers at 3 p. m. Week Days—Masses at 6.30 and 7.30.

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ants.
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Cherrier.

Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon.

Vespers at 7.15 p. m.

Week days—Mass at 7.30 a. m.

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Wonderful Cures

performed by Ayer's Sarsaparilla, one in particular being that of a little daughter of a Church of England minister. The child was literally covered from head to feet with a red and exceedingly troublesome rash, from which she had suffered for two or three years, in spite of the best medical treatment available. Her father was in great distress about the case, and, at my recommendation, at last began to administer Ayer's Sarsaparilla, two bottles of which effected a complete cure, much to her relief and her father's delight. I am sure, were he here to-day, he would testify in the strongest terms as to the merits of

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Question: "Are the Public Schools of Manitoba the Continuation of the Protestant Schools of the same Province?'

Having learned that the Judicial Committee of the Privy Council had rendered a decision contrary to the interests of the Catholics of Manitoba on the school question, I thought it my duty to claim anew the intervention of the federal authorities, and I did so, in a petition addressed to his Excellency the Governor-General-in-Council. A paragraph of that petition has attracted es-

meant schools established, controlled and supported by Catholics, for the use of Catholic children, and were recognized by the law; the public schools of to-day are those established by the new regime.

What I undertake to prove is this: The actual public schools of Manitoba are the continuation of the former Protestant public schools of the province, and to make my undertaking good, I must first show the condition of public schools, Protestant and Catholic, under the old regime and the condition of public schools, Frotesiant and Catholic, under the old regime and demonstrate afterwards that the new regime, while destroying the public Catholic schools, maintains the public Protestant schools, of which they are in reality but the continuation. the continuation.

I. OLD REGIME.

The Province of Manitoba was admitted

The Province of Manitoba was admitted into Canadian confederation on the 15th July, 1870. It began to organize in September. Its first parliament was summoned for and opened the 15th day of March, 1871. One of the first tasks of the new legislature was the question of public instruction and on the 3rd May, the Lieutenant-Governor assented to a law, passed under the title "An Act to establish a System of Education in the Province."

While entering in such a grave question, the government, the legislative council and the legislative assembly of the new province had to look, and in fact did look, into the constitution of Canada, British North America Act, 1867, clause 93, and into the constitution of the Province of Manitoba, "Manitoba Act, 1870," clause 22, for guidance in their task. They easily found there two things. 1st. That the provincial authorities are not absolute in matters of education. 2nd. That, regarding the same matter, the constitution of the whole Dominion, and the constitution of Manitoba both recognized that the "Subjects of the Queen," formed two different sections, named rethe constitution of Manitoba both recognized that the "Subjects of the Queen, formed two different sections, named respectively "Protestant" and "Roman Catholic," and that, even if one of the sections was in a minority in any province

vince.

The two mentioned sections existed in the Province of Manitoba, as census taken by the government towards the end of by the government towards the end of 1870, had just ascertained the numerical relation between the two groups, as well as that of the whole population. 12,228 was the total population. The Catholics had registered more than all the others taken together; they were then the majorhad registered more than all the others taken together; they were then the majority of the Queen's subjects, while the Protestants were the minority. It was decided, nevertheless, that no attention should be paid to that difference and that the two sections should be considered as equal in number. The equality of rumbers, supported by equality of rights, dictated naturally the equality of privileges and obligations, hence the catholics to be used in the schools under its control.

"(d). To appoint inspectors, who shall the during the pleasure of the section appointing them.

The superintendents are the executive officers of their respective sections, and as equal in number. The equality of rights, dictated naturally the equality of privileges and obligations, hence the catholics to be used in the schools under its control.

"(d). To appoint inspectors, who shall the superintendents are the executive officers of their respective sections, and as equal in number. The equality of rights, dictated naturally the equality of privileges and obligations, hence the control.

The superintendents are the executive officers of their respective sections, and as equal in number. The equality of rights, dictated naturally the equality of privileges and obligations, hence the control. dispositions made by the first law of our system of education.
"I. The Lieutenant-Governor in Coun-

cil may appoint not less than ten and not more than fourteen persons to be a board of education for the Province of Manitoba. of whom one-half shall be Protestants, and the other half Catholics."

"II. The Lieutenant-Governor in Coun-

cil may appoint one of the Protestant members of the board to be superinten-dent of Protestant schools, and one of the Catholic members to be superintendent of the Catholic schools.

"X. Each section shall have under its of public and free schools, where all the

the schools of the section."

"XI. It shall make the rules and regu-

AN EXHAUSTIVE DISQUISITION ON THE SUBJECT.

Archbishop Tache Answers the Crustian "Are the Public Schools"

"Are the Public Schools"

"XII. It shall make the rules and regulations for the examination, grading and licensing of the teachers.

"XIII. From the sum appropriated by the legislature for common school education, there shall first be paid the incidental expenses of the board and of the sections.

and the residue

tion, there shall first be paid the incidental expenses of the board and of the sections, and the residue then remaining shall be appropriated to the support and maintenance of common schools, one moiety thereof to the support of Protestant schools, and theother moiety to the support of Catholic schools."

This legislation sanctioned the rights and privileges to denominational schools, enjoyed by the population by practice before the union with Canada. The law made the schools denominational between Roman Catholics and Protestants, according to this distinction expressed in the constitutional dispositions establishing the Canadian confederation and the Province of Manitoba.

The increase of the population and other

The increase of the population and other circumstances required amendments to the first law, but, let it be remembered, those amendments did not alter the fundamental principle on which the school

the Governor-General-in-Council. A paragraph of that petition has attracted especial attention, both in the Commons and in the press. Here is the paragraph:

"That two statutes, 53 Vic., chap. 37 and 38, were passed in the Legislative Assembly of Manitoba, to merze the Roman Catholic schools with those of the Protestant denominations, and to require all members of the community, whether Roman Catholic schools with those of the Protestant denominations, and to require all members of the community, whether Roman Catholic or Protestant, to contribute through taxation to the support of what are therein called public schools, but which are in reality a continuation of the Protestant schools.

Certainly I should never have used that language if I had not felt conviced of its correctness; my assertions nevertheless have been denied by some and doubted by council content of the conviction I nave expressed. Those proofs I lave expressed. Those proofs I have expressed the protestant and Roman Catholic sections of the Act 38 to the proofs in the province of the Catholic schools of Manitoba, and I take the guestion of the Catholic schools of Manitoba is far from having been studied in its entire aspect, and that, not only by the delicate to them what I now write.

I cam easily foresee that this own action on my part may province united the province of the proofs. I will not alway the province of the proofs in the province

shall appoint one of the Protestant members of the board to be superintendent of the Protestant schools, and one of the Catholic members to be superintendent of the Catholic schools.

The government who has the custody of public monies must act as follows in dividing the amount voted by the legislature for the school."

ture for the school."

"84. The sum appropriated by the legis ture for common school purposes, shall be divided between the Protestant and Roman Catholic sections of the Board of Education, in the manner hereinafter provided, in proportion to the number of children between the ages of five and fift

children between the ages of five and inteen inclusive."
"85. The provincial treasurer and one other member of the executive council, to be appointed by the Lieutenant-Governor, shall form a committee, for the apportionment of education funds and legislative grant, between the Protestant and Roman Catholic sections of the Board of Education."

THE BOARD OF EDUCATION

mentioned in the law, and whose members are appointed by the Government, is to be renewed, and must act according to the following clauses:

"3. It shall be the duty of the board:

"3. It shall be the duty of the poard:

"(a). To make from time to time such regulations as they may think fit for the general organization of the common schools. (b). To make regulations for the

as well "(c). To select all the books, maps and globes to be used in the schools under its

ture, which, on that important point as well as on the rest, was unwilling to disturb the basis on which rested the whole school system.

Here are the principal dispositions of the

law on this point:

"12. (a) The establishment of a school district of one denomination shall not prevent the establishment of a school district of the other denomination in the same place, and a Protestant and a Catholic district may include the same target arms. trict may include the same territory in whole or in part."

THE SCHOOL QUESTION. control and management the discipline of children could be admitted and instructed; the schools of the section.

children could be admitted and instructed; it was absolutely necessary to provide for the expenses and maintenance. The rules to be followed for the partition of the public monies and the legislative grant, have been already quoted from the law. It may be mentioned now how to provide for the balance of funds required for the construction and support of the schools.

"25. For the purpose of supplementing the legislative grant it shall be the duty of the boards of trustees of all school districts from time to time to prepare and lay before the municipal council an estimate of such sums as may be required for school purposes during the current school year. The said council, employing their own lawful authority, shall forthwith levy and collect the said sums by assessment on the real and personal property within the school district, and shall pay over the same to the said board of trustees as collected."

"30. The ratepayers of a school district, including religious, benevolent and educational corporations, shall pay their respective assessments to the schools of their respective denominations, and in no case shall a Protestant ratepayer be obliged to pay for a Catholic school, or a

case shall a Protestant ratepayer be obliged to pay for a Catholic school, or a Catholic ratepayer for a Protestant school."

NORMAL SCHOOLS.

The 30th May, 1882, the Lieutenant-Governor of Manitoba assented to an act "To establish Normal Schools in Connection with Public Schools." This act, 45 Mictoria, the Schools of Schools o tion with Public Schools." This act, 45 Victoria, chap. 8, is a complement of the preceding, and does not in any way alter the main lines traced before. Here is its first clause:

"I. The Protestant and Catholic sections of the Board of Education are hereby respectively empowered."

tions of the Board of Education are hereby respectively empowered

"(a). To Establish, in Connection with the Protestant public schools of the city of Winnipeg, and with the Roman Catholic public schools of St. Boniface, normal school departments, with a view to the instruction and training of teachers of public schools in the science of education

instruction and training of teachers of public schools in the science of education and the art of teaching."

The above mentioned acts 44 and 45 Vic. have been amended during the following years, but no modification was made to the fundamental principle of the laws that I have named. The old regime; that code, one in its origin, became dual in its application to the whole province, in order to facilitate education, while safeguarding the just desires of the parents and removing the friction that is a natural consequence of the domination of a portion of the population over the other. I have no intention of commencing a dissertation on the merit or shortcomings of the old school laws; I am looking after facts, and will not delay with with the state of the safe and will not delay with the state of the safe and will not delay with with the state of the safe and will not delay with the safe. of the old school laws; I am looking after facts, and will not delay with praise or condemnation of theories and convictions, which have their opponents and supporters. My own views on the matter of education are not the object of this essay; I consider the facts as they existed under the old regime in order to fully exteblish the

sider the facts as they existed under the old regime in order to fully establish the facts as they are under the new regime. For the sake of clearness I recapitulate. The system of public schools of Manitoba was created by law. That law, entrusted to the government, passed from it to the interested parties, by the nomination of a school board. No one in the province was ex-officio member of the was ex-officio member of the call "New Regime" the laws of education in force since that date.

"Public Protestant Schools" meant, under the old regime, schools established, controlled and supported by Protestants for the use of Protestant children; on the other hand,

PUBLIC CATHOLIC SCHOOLS

meant schools established, controlled and supported by Catholics, for the use of Catholic children, and were recognized by the law; the public schools of to-day are those established by the new regime.

They overnment being the first executive only by the consideration that the law entertained for the religious convictions of the population. It was also the executive of the province of the province of Manitoba, a certain number of persons not shall be Protestants and nine Roman Catholics."

The Lieutenant-Governor-in-Council shall propose their cates the duty of the law; the latter indicates the duty of the law, the latter indicates the duty of the law entertained for the religious convictions of the province of the executive of the province of Manitoba, a certain number of persons not shall be Protestants and nine Roman Catholics."

The Lieutenant-Governor-in-Council shall appoint one of the Protestant members of the law equally protected all the religious beliefs; the public money to which they were entitled as citizens of Manitoba of school age.

The government being the first executive only by the consideration that the law entertained for the retained for the executive of the province of the executive of the province of Manitoba of the executive of th board, all its members were appointed by the executive of the province which remitted to the board and its sections, the public money voted by the legislature for the maintenance of schools; the law equally protected all the religious beliefs; the faith of some parents did not deprive their children of the legitimate share of the public money to which they were entitled as citizens of Manitoba of school age.

The government knew what was going

The government knew what was going on each year. Official reports were subon each year. Official reports were sub-mitted and acquainted it with all that was interesting in the province regarding schools. The whole was laid before the representatives of the people, to whom the government is responsible. Nothing was concealed, there were no privileges, no exclusion in the system: equal indi-vidual rights were equally protected.

THE BOARD OF EDUCATION

was a second factor in the system. In order that it could accomplish its duties with more ease and accomplish its duties with more ease and justice towards everyone, it was divided into two sections or committees. These into two sections or committees. These two sections were, as it were, benevolent currents running from the same spring and circulating through the country in all directions, conveying with them the satisfaction and fecundity of intellectual culture. The two currents could deepen their channel, increase the volume of their waters, become stronger or weaker; the course could be more or less rapid, more or less regular, according to circumstances, but they had always to run on parallel lines; the law, in maintaining them within those parallels, prevented encroachment or confusion, in order that they could continue their course, spreading could continue their course, spreading everywhere the advantages of the instruction and the education agreeably to the convictions of the parents, permitting the conscience of everyone to breathe freely and to acknowledge in the law a protection. schools. (b). To make regulations for the case at all the common schools in the province.

(c). To make regulations for the and to acknowledge in the law a protection and not a tyranny. Alongside of these parallel currents, were planned the school districts; the law entrusted their creation and direction to citizens whose ideas harmonized with the feelings of the parallel currents, were planned the school districts; the law entrusted their creation and direction to citizens whose ideas harmonized with the feelings of the parallel currents, were planned the school districts; the law entrusted their creation and direction to citizens whose ideas harmonized with the feelings of the parallel currents, were planned the school districts; the law entrusted their creation and direction to citizens whose ideas harmonized with the feelings of the parallel currents, were planned the school districts; the law entrusted with the feelings of the parallel currents, were planned the school districts; the law entrusted vither for the schools. Then the teachers, the inspectors, the programme of studies, the disciplinary regulations, the religious and moral teaching; in a word, all that could secure the good management of the school, all that was according to the views of the parties in a word, all that could secure the good management of the school, all that was according to the views of the parties of the board. The fact is, that during nineteen years the two sections have acted as mentioned above. Each section was perfectly independent, and consecurity the action of one was in no way. acted as mentioned above. Each section was perfectly independent, and consequently the action of one was in no way embarrassed by the actions or omissions of the other. If they exercised influence with one another in any way, it was merely through a generous emulation which contributed to the generel welfure. The existence of Protestant schools alongside of Catholic schools never interfered with the good relations between citizens and neighbors; the result was quite different, as affirmed by the following words of Mr. J. B. Somerset, superintendent of Protestant schools. His conviction is expressed in the following words, page

ent of Protestant schools. His conviction is expressed in the following words, page 7 of the report he addressed to the Lieutenant-Governor on April 29th, 1886: "It is gratifying to all lovers of good citizenship, as well as of educational progress, to note that from the organization of this system of management in 1871, at which period the Protestant schools numbered sixteen and the Catholics seventeen, to the present, there

(Continued on page 2).

strength and beauty for weak hair. It stops it from falling out, it keep the head cool and clean and free from dandruff, it restores grey hair to its natural color and beauty in a few days. Pharmaceutical Chemist. CENTRAL DRUG HALL.

The Northwest Review

IS PRINTED AND PUBLISHED AT 178 PRINCESS STREET.

EVERY WEDNESDAY BY E. J. DERMODY. J. K. BARRETT, LL.D., Editor-in-Chief.

The Aorthwest Review

WEDNESDAY, JUNE, 21.

EDITORIAL NOTES.

Anent the recent visit of Kaiser Wil-

the danger, venerable superiors! We Protestant schools continue, we believe need more faith. Pride and intellect | it would be much nearer justice to add ualism are as engineer and conductor aboard the train of material prosperity. state. We believe it an injustice to Its terminus is not that sought by God's take away the schools from the Cathchosen servants, his saints.

Chicago has the Blarney stone after all. It is now placed on top of the Castle in Midway Plaisance. This shows enterprise and adds interest to Ireland's fine exhibit at the fair. Still we feel an inexplicable regret that the old stone was disturbed.

united in attending the Eucharistic ourselves with this side of the question Congress held last week in Jerusalem. Such a union has not occurred for be made so perfect that exceptions cancentures. Thus does the Holy Father not be taken to its working, and that we proceed in the consummation of one of Catholics are as anxious as any one his most fervently cherished projects— could be that the system be as broad the amalgamation of the churches of the and as liberal as can be made consis-East and West.—Facts.

The New York Catholic Review says: The recent dissertations and disputations schools, then we say-give Baptists in Latin by the graduating class of St. their own schools, but in the name of our Francis Xavier's College in this city common Christianity; in the name of attracted public attention and brought the God we all worship, let us lay desfame to the students who took part in it. | troying hands on that monstrous demon The institution has been celebrated for | -SECULARISM. It is a religion of years for the thorough training imparted the devil, conceived in hell and disby it to its pupils. The Jesuit Fathers honoring to the Christian's God and the know how to teach as well as what to Christian name. Let us have Christian

THE CATHOLIC EDUCATIONAL EX-HIBIT.

We have no doubt that the Catholics of the United States are expecting, from week te week, to learn through The New World of the formal opening of the Catholic. Educational Exhibit at the World's Fair. It is very natural that all Catholics should wish to know at once what is the character of the exhibit, what is its quality, and how it fills the desires and the hopes of those who are interested in Catholic education, those who are proud of our Catholic schools and have for years looked forward to the time when their work could be shown to the world and the talse impression dispelled, that our Catholic system of education is inferior to that maintained by the several States.

Therefore, in order to temporarily satisfy this expectation and desire, we will say that the Catholic Educational first place they are unjustly required to Exhibit is not yet in condition to be pay their taxes to those very Protestant inspected satisfactorily, or written of intelligently and fully, Those in charge of the difficult work of placing the specimens--and these specimens seem innumerable-are working as hard as human endurance will permit, from 7 o'clock every morning until very late at night. As a matter of fact, the work is being done very fast. But, no one who has not been to the Fair and seen the public good has been served in thus enormous number of specimens to be unpacked, dusted and properly placed. can have the faintest idea of the amount and character of the work to be done. Will it be believed that the exhibits from one diocese filled a freight car, even when packed therein by professional and experienced packers?--and this is not more than one-tenth of the exhibits intended to be sent from that diocese! When we visited the Manufactures and Liberal Arts building last Saturday afternoon, Priests and Brothers were working like stevedores, assisted by numbers of hired workmen, opening packing cases, unpacking and dusting the specimens, arranging them in their respective booths and classes, etc. etc., This has been the condition ever since the weather permitted the work to be com menced.

But, it may be asked by some, is there nothing of the exhibit yet visible to the eye of the visitor? Oh, yes, and much more, we venture to say, than some Catholics thought would be contained in | children? For the past three years you the complete exhibit. The truth is, the have been making the Catholic citizens Catholic Educational Exhibit at the World's Fair will be much larger than any Catholic in the United States dared to hope. We will make no comparisons between it and any other exhibits; we will simply say that when seen, it will make the Catholics of the United States | this not enough to make any self-resfeel proud of their schools,—so much so pecting Protestant hang his head in that, when the work of our Catholic every such Protestant join in the proschools is hereafter spoken of, we may test of the Northwest Baptist and say: hold our heads as high as any in the land and point with pride to the Catholic add Catholic schools to the machinery Educational Exhibit at the Columbian of the state. We believe it an injustice World's Exposition.

We cannot at this writing say when olics and retain the schools of the Pro-Catholics living at a distance from Chicago may leave their bomes to visit the ments are found.

Fair and see the complete Catholic Educational Exhibit; for, as we have said, the exhibit is very large and there is still much work to be done. We think, in justice to visitors and to the exhibit that we ought to advise all that at least ten days from the date of this issue of The New World will be needed to place the exhibit in shape to be seen to proper advantage-advantage, we mean, to the visitor: for even the comparatively small portion of the exhibit now visible would repay a journey of a thousand miles.—

ARE THE SCHOOLS PROTESTANT? Our contemporary, the Northwest Baphelm to Rome, it is said that "the silver list in its issue of the 15th of May says wedding of our Sovereigns was but the that they are, and in reply to our inpretext for the German Emperor's quiry: Is it willing that "the Roman coming to Rome. His object was to pay Catholics, who have equal rights with the Pope a visit." Great is Leo among us," should have their Catholic schools as well as the Protestants should have theirs? says: "Now for the question Faith versus intellectualism! Mark asked us. We unquivocally answer. If Catholic schools to the machinery of the olics and retain the schools of the Protestants." Then our contemporary goes on to say that neither Protestant nor Catholic Schools can fill the bill for our mixed community and instanced a case in the Northwest Territories where the government had no power to provide a school for a Jewish colony, because its powers were limited to Catholic and Greek Cotholics and Roman Catholics Protestant schools. Without troubling further than to remark that no rule can tent with principles of fairness and justice. If Baptists cannot join with the Protestant sects on a basis of Protestant schools. We are a Christian nation. If our views and duties as such differ, is that a reason for flying off to the extent of insulting, by ignoring, God. No! a

thousand times, no! Let us agree to disagree. Let us retain our Protestant and restore our Catholic schools, and if who attach to the words the literal signithose two systems are too narrow to fication, or, if you like it better, I will say embrace and meet the views, the reasonable views, of all, let us devise a means to that end. It can be done, without endorsing that religion destroy-

ing demon—secularism. Our contemporary is both just and fair in saying (1) that the present schools of Manitoba are "practically Protestant schools," and (2) that they cannot be justly retained without restoring Catholic schools to the machinery of the state. The Catholics of the city of Winnipeg are far from being wealthy. For the past three years they have been making herculean efforts to maintain their schools. In the first place they are univerly required. schools which they have refused and will ever refuse, on grounds of conscience, to use. Having complied with this unjust demand on their financial resourses to educate their children, they then go to work to devise ways and means to comply with the dictates of conscience and the duty they owe to themselves and theirchildren. What treating the Catholic minority? The brutal remark of a brutal fellow, that 'you make the beggars pay taxes, anyway," cannot satisfy Protestants possesed of refined sensibilities. By making those "beggars" pay taxes for schools they will not nor cannot use, you are robbing them of the means of maintaining their own schools and educating their own children. Is that acting in the public good? You tell us that our schools are inferior to yours. This we deny; but we can retort by saying that you have done everything in your power to make them not only inferior but impossible. By robbing us of the legitimate means of efficiently supporting our schools, you are placing a premium on illiteracy and employing the best means at your disposal to defeat the only excuse any government can have in taxing ics citizens for educational purposes. Does Protestantism demand and require such a beggerly and debasing means of educating its of this city pay about eight thousand dollars annually to support Protestant school and, were it possible for us to close our schools to-morrow and accept yours, you have no room for us. You have scarcely

shame? Is it not enough to make

'If Protestant schools continue, we be-

lieve it would be much nearer justice to

to take away the schools from the Cath

MANITOBA SCHOOL CASE.

(Continued from page 1).

has been an almost entire absence of the friction and disagreement that have marked the progress of education in some of the sister provinces

of the sister provinces."

After quoting the above, I could easily demonstrate the falsity and even the absurdity of the accusations heaped upon Catholic schools, both with regard to their teaching of secular branches and to their social, religious and moral influence. But no, I must remember what I promised t prove, and not allow myself to be carried away into side issues. My contention is that the non-Catholic public school under that the non-Catholic public school under the old regime were really Protestant schools. There is no doubt that the Catholic section of the Board of Education faithfully discharged the duty imposed upon them, that of establishing and con-trolling their schools, according to Catho-lic views. It is equally certain that the Protestant section of the same board were also faithful to their trust. They established and controlled their schools, according to Protestant views. Here is what their superintendent, J.B. Somerset, wrote, on page 27 of his report, already mentioned:

'The development of the moral nature rine development of the moral nature is a primary requisite in any system of education. The board, recognizing this principle, has provided for the most careful inquiry into the character of its teachers, and for such systematic religious in-struction in its schools, as may be given with the object of teaching the principles of Christian truth contained in the Bible, and accepted by all Protestant denomina-

I need not say that, in so writing, Mr. somerset acted in the name and behalf of the Protestant section of the Board of Education; his official report, very elabor-ate and cleverly written, provoked no conate and eleverly written, provoked no contradiction in parliament, nor in the press, nor anywhere else to my knowledge. The same report, pages 27 and 28, recites the regulations of the Protestant section of the board, regarding religious teaching, as adopted on the 2nd December, 1885, which were in force when Mr. Somerset wrote his report and continued to be so wrote his report and continued to be so

"Every school established and in operation, under the authority of the Protest-ant section of the board of education for Manitoba, shall be opened daily with prayers," consisting of "one or more of the forms of prayer printed on the cover of the authorized school registers, always including the Lord's prayer, repeated together by

teacher and pupils."

"The Bible shall be used as a text book "The Bible shall be used as a text book in the Protestant schools of Manitoba."
"The scripture lesson in each school "shall follow the opening prayer, and "shall occupy not more than fifteen "minutes daily."

"The pupils of each school, from stan-dard three upward, shall be taught to repeat from memory the ten command ments and the apostles creed, and one-half hour weekly may be devoted to this exercise and such other instruction in manners and morals as may be prac-

In spite of all the proofs heretofore enumerated, some people contend that the Protestant schools were not sectarian. Sure they were not in the estimation of those tho, very improperly, use the word sectarian teaching as meaning the teaching of Roman Catholic doctrine; but it is un-questionably certain that those schools were sectarian in the estimation of those those schools were merely and simply Protestant schools. Protestant in fact, as well as in name; Protestant by those who well as in name; Frocessian by class of controlled and directed them, as their section of the board, their superintendent, their inspectors, etc., etc. Those schools their inspectors, etc., etc. Those schools were Protestant in the selection of the books used by the teachers, pupils both in schools and libraries. They or Protestant by their relig exercises and their "systematic gious instruction . . accepted by Protestant denominations. Those bols were Protestant by those who religious instruction . chools supported them, Protestants alone being called upon for that object; they were also Protestant for those who attended them,

time they claimed to be Protestantopenly, sincerely, without hesitation as without intention to ensnare the good faith of anyone; those institutions were Protest-ant public schools as well as the others were Catholic public schools, both show-ing their true colors in accordance with the distinction foreseen and expressed in the constitution of Canada and in the con-stitution of Manitobs, and as fully providstitution of Manitoba, and as fully provided by all the school laws of Manitoba ed by all the school under the old regime.

II, THE NEW REGIME.

Having proved that, before the 1st May 1890, there were Protestant public schools in Manitoba, I shall proceed to demon strate that the school system, now in ogue, is nothing but their continuation, even when the law designates them under the title of public schools. My proof will cover the following subjects: The administration and control of pub-

lic schools, the nomination of their inspectors, professors and staff; the choice of their books; the determination and practice of their religious exercises; the children who attend them; the rate-payers who support them; the sympathies they elicit

Administration and control—The act 53, Vic., chap 37 intituled: "An Act Respecting the Department of Education," reads as follows in its 18th clause: "From and follows in its 18th clause: "From and after the first day of May, A. D., 1800, the Board of Education and superintendents of education appointed under chapter 4 of 44 Victoria and amendments, shall cease to hold office and within three days after said first day of May, said boards and superintendents shall deliver over to the provincial secretary all reover to the provincial secretary all records, books papers, documents and property of every kind, belonging to said

The provisions of this law were carried into effect and without compensation, in-asmuch as the Catholic section of the board is concerned; all the Catholics having anything to do in the general manage ment of schools were dismissed and no one was appointed or could accept an appointment under the new law. It was not so with the Protestant section and its staff Several of the members of the Protestant section were called to the new organiza tion; the inspectors had the same privi

Clause 1 of the said act says: "There shall be a department of education which shall consist of the executive council or a committee thereof, appointed 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 Pro estants, the honorable the attorney-gener al had caused his own appointment as super intendent of the Protestant school section of the Board of Education; he continued the functions of that office as member and egal advisor of the department of edunation. His honorable colleagues, all eli gible to the position of members of the Protestant section under the old regime, became ex-officio members of the 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 mem bers." 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 re Protestant as well as the five members of the executive council. Therefore twelver Protestants continue the work of the twelve Protestants who formed the Pro-testant section of the board of education ander 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 Protest nt, but some are the same as under the

The Inspectors-All the Catholic in-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 inspector-ship 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 continua tion 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 Protes tant 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 Anglian Continues to 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 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 heing determined to pronuaren of the province being determined to pro-2 religious convictions of dren in conformity and the

tect the religious convictions of those children, in conformity with the de-sires of their parents. How is it possible to them to direct, to protect, to teach, to 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 ing and executing the law? To illustrate the difficulty, let us suppose that the actual school laws should remain what 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, rinciples and teachers of the Normal Roman Catholics, that an end of the Normal principals and teachers of the Normal schools will be also Roman Catholics;

Description of the Roman Catholics; religious teaching in the schools of Mani-toba? 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 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

"(b) To examine and authorize text-books 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 tem erity in adding that the school books used by the pupils and professors, and also the reading books placed in the libraries, will be

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 the Protestant schools of the old regime. is the fact that the exercises and religious and moral teachings are identically the

The prayers adopted and the passages selected in the scriptures, by the advisory board, are nothing but what had been adopted and selected by the Protestant section of the board of education. The "morals," a whole mine, which the pro-fessor can explore, in order to induce, in the minds of his pupils, the religious con-victions he has himself, as it was formerly in the schools called Pro-t schools. As a proof of what I affirm, I offer to the examination of serious-minded people the resemblance, nay the similitude, existing between the rules prescribed in the ancient Protestant schools and those prescribed by the advis-ory board in the schools now called pub-

self.
(b) Duties to others.
(c) Duties to state.
(d) Duties to animals.
To establish the habit
of right doing, instruction in moral principles

must be accompanied by training in moral practices.
The teacher's influence and example.
Current incidents, scories, memory gems, sentiments in the Examination of mot-

Examination of motives that prompt to action, didactic talks, Learning the ten commandments, etc., are means to be employed.

A greateffort of imagination is not necessary to discover, in the above lines, a complete assortment of religious arms, offensive and defensive, put to the disposition cating the children of Protestants, even of sive and detensive, put to the disposition of those whose mission it is to teach to some of the richest. Unfortunately this children; those children so accessible to the most various impressions and more apt, than is generally believed, to seize the thought of the professor and be guided by the influences to which they are submitted. An arrile would be the first that the school board has not sufficient accomway as their teacher.

by the preceding programme. What cannot be said by a talented and zealous professor, charged with the teaching of the which their parents are forced to contribute the parents are forced to

examination of motives that prompt to ection, in making didactic talks and adding to all that an etc., (et cetera) as large, if it pleases him, as is his own religious

ideas.

All these means put in the hands of an intelligent and clever person, suffice under the new regime, as well as under the old, "for the introduction in the school of a systematic religious instruction contained in the Bible and accepted by all Protestant denominations."

The Prienus of Lactor the government first intended to completely secularize the primary instruction, but it met with such remonstrance that it modified its bill, merely abolishing the Catholic schools and securing that the Protestants would be left with such school as they had themselves framed by the "introduction themse

School Population-There were in Manitoba, and that by law, some schools which could in conscience be frequented by Catholic children. The new law wishes Cathone control of the way wishes this no more, but continues in favor of Protestant children the schools they formerly had. Official documents show the unjust distinction introduced by the practice and application of the new law.

Under the old regime Protestant schools were not for Catholic children who had no right to them and, as the schools of the new regime are but the continuation of the formerly Protestant schools, one must not too much astonished to see that Catholic children are counted no more under the one may perhaps be surprised at the fact that schools, boasting of being national, keep no account of the children of a notable part of the nation. What I say here would probably not be believed if I could not prove it by an official document whose not prove it by an official document whose authenticity cannot be denied. This document is entitled, "Report of the Dedocument is entitled, "Report of the Department of Education, Manitoba, for the year 1891," addressed to the lieutenant-governor and signed by the Honorable Daniel McLean, member of the government, and charged by the latter of the lirection of the department of education.

The following table, taken from page two of the report, expresses in figures the systematical exclusion of which Catholic children are the victims under the new law:

These figures show but the Protestant children and are taken from the reports of the superintendents of Protestant schools under the old regime of the protest of the prote No account is taken nor no mention made of Catholic children whose enumeration may be found in the official reports of the superintendents of Catholic schoolsunder the old regime.

These figures are only for Protestant children.

If the department had had in view to prove that the schools under its direction are but the continuation of the former ployed a stronger argument than the contained in the figures of the preceding table. Formerly all the schools were public, the Catholics as well as the Protestants and vice versa. The census taken under oath by each of the two sections were documents equally official, and are kept on record in the offices of the government. How is it that the administration of the problem of the documents and the state of the document. ernment. How is it that the adminstra-tion of the public schools of the day, which are also qualified as national, can leave out the whole Catholic school population and merely mention the Pro-testant children and that, when the sta-tistics are gathered from 1871, when Catho-lic children were the next supergraps. c children were the most numerous? Why two weights and two measures, why should a part be counted for nothing and the other part taken as the whole. Ratepayers—Previous to 1890, the non-Catholic public schools of Manitoba were

Protestant, in name as well as in fact; to-day the same schools have kept their character, but have lost their name; true, character, but have lost their name; true, it is a loss, but the loss is compensated in a large measure. In all places where there was a Catholic district covering the same ground as a Protestant one, it was decided by the law that all assets of the Catholic schools would become the property of the Protestant schools, which would then be called public schools, to be supported by the school assessments of Catholics as well was mistake to bring such questions before this church court to make their beloved synnod the tool the school assessments of Catholics as well as of Protestants. Let it be kept in view, the provision of the law was the same, even in a district where there might be but one school with only ten Protestant children, although in the same place there would be schools enough to accomodate several hundred of Catholic children. Yes, by the terms of this law, in such a case, the school trustees charged with these hundreds of children would disap-pear, to make room for trustees named by the parents of the ten Protestant children. The new laws, while permitting the Protestant schools to continue to develop and to prosper, are so prejudicial to Catholic schools that already many section of the board of education. The prayers and lectures of the bible are not the only religious exercises in use in the public schools; there is, under the title of public schools; there is, under the title of rest are maintained, but with difficulty. I want is a whole mine, which the progive Winnipeg as an illustration: The Catholies have in the city five educational establishments, frequented by over 500 children. Under the old regime, the children. Under the old regime, the Catholics of Winnipeg had their own school trustees as the Protestants had theirs; the limits of the two districts were not similar, nevertheless the attorney-general in 1890 decided that the Catholic control of the contro trustees would not be recognized any more. This decision entailed the confiscation of all appertaining to the Catholic school trustees, in favor of the Protestant school board. Fortunately the Catholic trustees in the confiscation of the protestant school board. is the assessments levied on Catholics. elf.
(b) Duties to others.
(c) Duties to state.
(d) Duties to animals.
Toestablish the habit
fright doing, instruction in moral principles

defined by the same and the companied of the catholic schools of the second of the same and the catholic schools of Winnipeg, desired of the assessments of their supportof right doing, instruc-tion in moral principles must be accompanied by training in moral prived of the assessments of their supportprived of the assessments of their supporters, eprived also of their legitimate share of the public money, are left to the good will of the parents, helped by the self-denial of the teachers. training in moral practices.

The teacher's influence and example.

Current incidents stories, memory gens, sentiments in the

I have witnessed the beginning and the growth of the city of Winnipeg; at all times I have admired the liberality of its sentiments in school lessons.

Examination of motives that prompt to action, didactic talks, teaching the ten commandments, etc., are he embedding the sentiments of the one perpetrated against the such as t several of the best citizens are ashamed, nfluences to which they are submit-As a rule, pupils think in the same as their teacher. board has not sufficient accom-modation, we are told, even for the Protestant children. What embarrass-There is still less doubt on the certainty of this result, when a professor is guided by the preceding programme. What can would go and ask for their place in the Ten Commandments, having to help him, his influence and example, the recalling of current incidents; in narrating to his scholars stories, memory gems, in insisting on the cial committee of the Privy Council,

sentiments in the school lessons and the Their Lordships surely were not aware of the bitter sarcasm they used when they said, "In such a case the Roman Catholics were really placed in a better position than the Protestants" than the Protestants.

denominations." The regulations used in public schools singularly modify the text of the act that says: "The public schools shall be completely non-sectarian." These last ed by all their denominations." The particular sectarian of the state of the secturing that the Protestants would be left with such school as they had be used to be sectaring that the Protestants would be left with such school as they had be used to be used be completely non-sectarian." These last words would not have been accepted as a criterion of truth by the noble lords of the judicial committee of the privy council, had their lordships known what happens had their lordships known whith had the lor according to the programme prescribed in the new as well as in the old schools. Complete secularization is not without supporters in different classes of citizens, but the Protestant clergy "en masse" look but the Protestant clergy "en masse" look at it as the most dangerous thing after the Catholic teaching. The rev. gentlemen accept with enthusiasm the new laws because, while repudiating the Catholic doctrine, they do not admit of secularization and because they are in reality but the continuation of the Protestant schools, such as some of the clergy and laity of the different denominations have made them, through the Protestant section of the through the Protestant section of the

through the Protestant section of the board of education.

It is very difficult to imagine what has been printed in the press and what has been said in different relition and relitions. what has been said in different political and religious meetings to prove, sometimes indirectly, but always with evidence, that the school question of Manitoba is purely and simply a religious one. I will not make any quotations, it would take a large volume to reproduce what has been said coolly and in a becoming manner, but it would take many large volumes to contain the violent language the accusations and insignations of large volumes to contain the violent language, the accusations and insinuations of all sorts against that scarecrow, that people dressed and stuffed according to their ideas and which, through stupidity or malice they call the "Romish church". In the midst of this coarse and absurd trash, had anyone, just and disinterested, the courage to raise his voice to appeal to common sense or to the most elementary sentiments of justice, what has not been said against such persons? They were so

sentiments of justice, what has not been said against such persons? They were so many Judases, traitors to the Protestant cause, sold to Rome, to the archbishop, to the hierarchy, and other stupidities of the kind. I beg the reader's pardon for making even a passing allusion to all these painful occurrences. I do it merely to prepare for the following question: Why become so blindly sectarian in upholding a school system, if not because the system itself is sectarian? Why such appeals to fanaticism, made in season and appeals to fanaticism, made in season and out of season, everywhere and on every opportunity, if not because the schools spoken of are in reality what people pre-tend they are not, Protestant schools; but enough on that humiliating aspect of the question. I will now prove that the pub-lic schools of Manitoba have secured the official approbation and the support of the religious denominations, which had most contributed to mould the Protestant schools under the old regime.

The Presbyterians assembled in synod Winnipeg, the 22nd of November, 1892. in Winnipeg, the 22nd of November, 1892. The question of public schools was again discussed at great length; the Rev. Dr. Robertson moved a series of politico-religious resolutions, which he supported by a speech of the same character; contending, among other similar reasons, "that a system of separate schools (read Catholic schools) could tend to fortify a sentiment of annexation." The Rev. Peter Wright "had very much pleasure in seconding and in cordially and gladly supporting the resolutions; the latter did not at all contemplate doing away with any of at all contemplate doing away with any of the existing religious exercises. If they did he would not second them. . . Engage only Christian men and women. While there were exceptions, there was no class of people for whom he had a higher respect than the school teachers; and a Sunday seldom passed that he did not give thanks from his pulpit for the help rendered him in church work by Christian school teachers." tian school teachers.

make their beloved synod the tool of some political party. He washed his hands clear of the whole thing." The venerable doctor also said "That he could not agree with the senti-ment of one speaker, looking to the relegation of religion to the church and family alone." He moved as an amendment to Dr. Robertson's resolutions, that all the clauses be omitted except the first one which reads as follows: "That this synod, is accordance with the position taken a previous meetings of synod, in favor of national schools established in Manitoba in 1800, desires to express its continued anxiety for their complete establishment throughout the bounds of this synod." The

proposition was adopted.

The Rev. Principal King then moved another resolution, seconded by the Rev. P. Wright: "That the synod, in harmony with the decision of the general assembly of 1889, on the subject of religion and instruction in the mubility." general assertiony of loos, on the subject religion and instruction in the public schools, would earnestly depreciate any change in the existing school law of the change in the existing school law of the province of Manitoba, in the direction of the withdrawal or the abridgement of the right now enjoyed by the people. . . He thinks that such abridgement would be both dishonoring to God and injurious to the interests of the state." The resolution was adopted.

I confess that I understand nothing in 1 confess that I understand nothing In the ordinary language if all these assertions of the Presbyterian synod do not mean: (1) That the Catholic schools must be by all means done away with; (2) that secular schools must also be opposed; (3) that one must use every effort to maintain the actual schools with the continuance of their redictions expresses. In other words and schools with the continuance of their redigious exercises. In other words, and according to my proposition, the Prestyterian synod proved that the actual public schools, are and should not cease to be but the continuation of the Protestant schools of the old regime. Dr. King, himself, in 1892, affirmed his views as similar to those in the general assembly of 1889. to those in the general assembly of 1889.

One member of the synod, the Rev. Dr. Bryce, fearing that somebody might think there was in the resolution of his confrer something in favor of secularizing the schools "which was not so * * * reactions to the secularizing the schools between the secularizing the secularization that secularize the secularization that secularization the secularization th schools "which was not so * * reau from the act all the clauses providing for religious exercises in the schools," and to "prove that the synod ought to firmly and decidedly take a stand." The reverend speaker exhibited to the assembly a precious gem of the first sectarian water. People would hardly believe it, but the assertion was made in full synod and no body was reported as having objected.

I beg pardon from the noble lords of the judicial committee in daring to quote the words of a most zealous champion of pull words of a most zealous champion of pur-lic schools, who in the midst of the syno-of his church thought proper to say (The Winnipeg Daily Tribune, Nov. 23, 1892). "The action of the Presbyterial body as representing the strongest-religious denomination in the North-west in declaring for national schools of two previous occasions, which declar-tion was sent to the Privy Council, had an important effect upon the decision which was given." Were this affirmation made so solemnly, true, the judici tion was sent to the Privy Council,

mals of Great Britain would have to good that the highest tribunal of the mpire, under the pressure of the declarations of Presbyterian synods of Winnings, had given a decision contrary to the acred interests of education among the Catholics of this province.

An Anglican synod met on the 11th annary, 1893, in Winnipegunder the presidency of His Lordship the Bishop of Rupert's Land. The meeting authorized more than one hundred and twenty members, comprising the clare of the clergy and laity of the Church of England. The Right Rev. president deflered his charge; most of it being on the feligious teaching in the primary schools, His Lordship expressed arguments and motives which are found in all Catholic treatises on the subject and substantiated by statistics. Here are quotations from the charge: "The known exclusion of religious teaching makes religion itself the same time what would happenin Manitoba and says: "Many schools would be closed, many others would give that inferior education, still enough the carried on, that a government of the carried on the carried on, that a government of the carried on the carried on, that a government of the carried on the carried on, that a government of the carried on the carried

schols were to cease, "His Lordship destibed at the same time what would happen in Manitoba and says: "Many schools Yould be closed, many others would give ut inferior education, still enogh will be carried on, that a government ystem of secular instruction might call year of the protestant section of the boards and insert and the Metropolitan of Rupert's Land, after aving been for mineteen years the president of the Protestant section of the boards and education, is since president of the protestant section of the boards and appreciation made by His Lordship, "There is a consequently perfectly aware of the salue of the religious exercises, prescribed, yeach of these two boards and appreciation made by His Lordship, "There is a floor prayer concluding with the Lord's rayer. There is a reading of a passage of the Bible. In the teaching of morals, there we have a consultation and happers and the present of his church, as well as other the children of his church, as well as other to the Anglican synod gave the noile standard towards my other country. The same of Canada has smiled upon my cradle, I hope the will also shine over my grave. For six generations, my ancestors were born on the banks of the St. Lawrence. Canada is my country. I have already stated that the devisory board for the public schools. He also of the Protestant section of the day so and the Northwest have had will also shine over my grave. For six generations, my ancestors were born on the banks of the St. Lawrence. Canada has shine over my grave. For six generations, my ancestors were born on the banks of the Malication, will have the present and of the Protestant section of the day so and the Northwest have had my life, my labors and my affections for each of the Runy had a canada has a standard by the standard towards my conscience and my heart repudiate anything that should be contrary to my obligations as a British subject. I feel happy to live the pr

"(2) Resolved, that while this synod would gladly see a larger measure of religious teaching in ourschools than at present prevails, it trusts that every effort will be made, both by the educational authorities and by the Christian public generally, to render existing regulations on the subject as widely operative and efficient as possible."

synod recognizes that in fact the public schools have religious exercises, "that are not small things in themselves, but that are doubly important, because they carry with them for the teacher a degree of liberty in his teaching." (5) the synod pledges itself to resist to the utmost any measure tending to diminish the religious instruction actually given in public schools. To all that, Mr. Mulock, a member of the synod, adds "that as soon as the Protesynod, adds "that as soon as the Protes-ant bodies agreed upon what they wanted, government was willing to take

CONCLUSION.

As a conclusion of all I have stated, I annot help being convinced that the actual ablic schools of Manitoba are anything lee but the continuation of the Protest tant public schools, formerly established by law in the province and in force since the 3rd May, 1871, until the 1st May, 1890. The two systems are the same, as far as protestants are concerned, but the result of the internal content of the same as far as protestants. Totestants are concerned, but the result of the introduction of the new system has been detrimental to Catholics. The old regime had consideration for all religious beliefs and placed the citizens on the same equal footing with regard to their religious convictions; the new regime on the contrary, while hiding under false names, pretends to offer the same advantages to all but concerns against the contrary. ages to all, but creates an essential distinction. Some may conscientiously accept and in fact do accept what the law gives, while others cannot conscientiously avail themselves of the conscientiously avail themselves of

Convictions. Such religious convictions which everybody must respect and it is said: It is not the law that is in fault, but it is the Catholic religion! Just as if it were said: It is not the fault of the Roman empire, if Christians were put to death under tero and his successors, that was "owing to the religious convictions of those Christians and to the teaching of their church," which forbade to the faithful certain practices that the law declared equally advantageous to all alike." tageous to all alike."

The results secured by the two school systems of Manitoba are very different. The old regime has not failed to develop a remarkable advancement in the interest of education; a progress seldom achieved, if ever, in a new country and, in a way, precious to all, as related by Mr. J. B. Somerset, when he says: "There has been an almost entire absence of the friction and disagreement that have marked the progress of education in some of the ster provinces," Can anyone say the last, no! It materially retards instruc-

Feast on Sunday the 25th inst. by a church parade to the Immaculate Conception church of this city in which all the Catholic Societies have arranged to

participate.

High Mass will be celebrated commencing at 10.30 sharp.

His Grace the Archbishop of St. Boni-

Association. 9. The officers of the St. Boniface St.

John the Baptist Association.

10. The officers of the St. John the Baptist Association of Winnipeg, with the delegates.

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Employment Bureau.

mames, pretends to offer the same advantages to all, but creates an essential distinction. Some may conscientiously accept and in fact do accept what the law gives, while others cannot conscientiously avail themselves of the same, and suffer by the practical exclusion to which they are condemned.

An effort is made to conceal such a painful distinction. The equality of rights proclaimed and we are told: "It is not the law that is in fault. It is owing to religious convictions, which everybody must respect, and to the teaching of their church that the Roman Catholics find themselves unable to partake of the advantages which the law offers to all alike."

What a queer reasoning, laws favorable to Catholics were repealed, others were enacted contrary to their religious convictions. Such religious convictions, which everybody must respect and it is said: It is not the law that is in fault, but it is the Catholic religion, the feult of the Roman empire, it is the Catholic religion to the fault of the Roman empire, it is the fault of the Roman empire, the following points:

Employment Bureau.

The Dominion Government has establishment is to facilitate commundation the Agent of Dominion Lands at each of the Agent of Dominion Lands at each of the Agent of Dominion Cannot the Agent of Dominion Cannot the Agent of Dominion Government has establishment is to facilitate om Lands at each of the Agent of Dominion Conscious and the section of the Agent of Dominion Ende an Employment Bureau under the management of the Agent of Dominion Lands Agents at Brandon The Agent of Dominion Lands Agents at Brandon The Agent of Dominion Conscious the Agent of Dominion Conscious the Agent of th

IN MANITOBA.

To the Dominion Lands Agents at Brandon Minnedosa, Yorkton and Lake Dauphin; and to the officer in charge of the Dominion GOVERNMENTIMMIGRATION HALLAT WINNI-IN THE NORTH-WEST TERRITORIES.

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BRITISH COLUMBIA.

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H. H. SMITH,
Commissioner of Dominion Lands,
Winnipeg, Manitoba.

W. H. COMSTOCK,

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Suits in	Canadian Tweed	-	• _		-	\$14.00
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44	Good Imitation Scotch	\mathbf{T} w	reed	_	-	17,00
"	Real Scotch Tweed	-	-	-	\$20, 8	\$22, \$24.0
44	The very best quality Coat and Vest with F					30.00
	Good Black Serge Coat	ano	d Vest wi	th		
	Pants to choice	-			-	23.0

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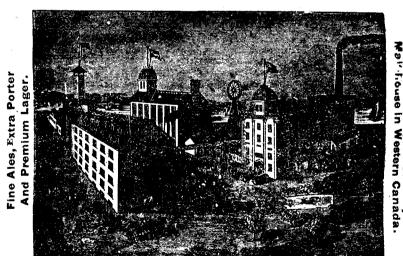
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CITY AND ELSEWHERE.

Hon. Judge Ryan, of Portage la Prairie

A \$5,000 church is to be erected in St. Mary's parish, Greenfield, Wis.

Sometimes it is the man who carries the lantern for others that fall into the

THE postage on letters to Newfoundland has been reduced from five to three REV. FATHER Fox left on Saturday

last for Selkirk where he is engaged in giving a week's mission. Owing to pressure on our columns this

week, we find it necessary to leave over our running story. Only four cases of contagious diseases were reported to the health authorities last week, are being measles.

THE coolest man just now is the char who is so wrapped up in himself that he doesn't notice how hot the weather is.

THERE is every reason why the skilled pickpocket should be a cheerful fellow. He makes a study of taking things

THE closing exercises at St. Boniface College took place on Tuesday evening. We will give a fuller report in our next

Feverishness of the scalp soon causes baldness. Ayer's Hair Vigor cools and cleanses the scalp and clothes it with

THE milk dealers of Chicago have decided to suspend business every Thursday during the summer, in order to visit the Fair.

JUDGE DUBUC and Madame Dubuc returned to the city on Monday from Regina, where they have been visiting His Honor Lieut-Governor Royal.

THE reductions in passenger rates to the Pacific coast inaugurated by the Great Northern will make the first class fare one way \$25 and the round trip fare

enlarged shortly, the sisters in charge munica then. having purchased the necessary land adjoining the present building for the

from the world's fair, if the gates continue to be opened Sunday. What a marked contrast that would be to the teachings of Christ.

The motto of the English lady is that "it is not proper for a lady to be pretty; servant girls are pretty." That is one fad which has not been imported to Manitoba. The ladies of Manitoba contlet help being pretty. couldn't help being pretty.

Most agile he, of men is,
He will play for hours at tennis,
Then he'll walk for miles to where they say
the "speck ed beauties" lurk;
Goes in swimmling, then a-rowing.
Comes home puffling hard and blowing,
And declares he sympathizes with a man who
has to work.

REV. DR. ROSSITER, of New York, proves to be a false prophet. He predicted that if the gates of the Columbian exhibition were thrown open Sunday, an electric shower would fall upon and burn Chicago and everything at the fair.

as police reporteress; and what larks she would have hobnobbing with shady people in shady resorts to get news.

An itinerant item set forth that if one holds his breath he is proof against the sting of a mosquito. In case the experiment should prove unsuccessful, it would be just as well to keep on holding the breath anybow—in the interest of mor-

A GENTLEMAN, under forty years of age, whose hair was rapidly becoming thin and gray, began the use of Ayer's Hair Vigor, and in six months his hair was restored to its natural color, and even more than its former growth and

HAPPY days and restful nights result I have a most complete and splendid

o The various Catholic schools and academies are now busy with the examinations and closing exercises. The next few weeks will be busy ones for the teachers and parents as well as these next lew weeks will be busy ones for the teachers and parents as well as those who take an interest in our Catholic J. H. DAVIS, 207 Portage Ave.

PREPARATIONS are being made for the celebration of St. Jean Baptiste day at Bathgate on June 24th. Rev. Father Drummond will deliver an address in the evening.

ENGLAND, Ireland, Wales and Canada are getting up wedding presents to the Duke of York and Princess May. Manitoba is doing her share in No. 1 hard

FATHER O'RIGRDAN who has been stopping with the venerable pastor of St. Mary's for a rest after his missionary labors in the west, has gone home via Chicago where he intends visiting the World's Fair. We wish the Rev. Father

MESSRS. PRENDERGAST and Richard have gone to Ottawa as the representa-tives of the Liberal party from St. Boniface. They are both sterling and honest men and can enlighten their compatriots from Quebec as to how Liberal principles work in Manitoba. They can do this without the use or abuse of that little word, IF.

Mrs. J. E. Wright of this city died on Friday after a long and painful illness. The funeral took place on Sunday afternoon at 3 o'clock, which was largely attended, and showed how deeply respected was the deceased lady. The pall-bearers were: Joseph Wolf, D. Smith, Dr. Barrett, M. Conway, E. Cass and Joseph Carey. The Northwest Review extends to the bereaved family its sympathy in this their hour of deep afflic-

REV. FATHER BAXTER, the premier of the Algoma missionaries, has returned to Montreal, whither he has been called by his superiors, that he may enjoy the remainder of his life in well-earned quietness. Father Baxter has been in the Algoma district for over forty years. The field in which he labored extended over seven hundred miles.—Montreal True Witness.

CARDINAL GIBBONS, previous to the opening of the World's Fair, wrote an open letter in favor of having the Fair grounds visited on Sundays, in order that the workingmen would have an opportunity to view it with but little less of time. Many objections were raised against the grounds being kept open, and an appeal was made to the U.S. court of appeals. On Saturday last the court decided unanimously, in fayor of open Sundays.

Hon. Thos. Greenway is now looking after that hotel in Chicago. Here is the opinion of a Winnipegger who would like to see where the three parts and the property of the prope like to see where that \$86,000 belonging to the province was placed: "I was rather inclined to favor Mr. Greenway's project of a separate exhibit, although never was in favor of the hotel in conn ection with it, but since I visited Chicago and saw and heard what I did. I have come to the positive conclusion that an irreparable blunder has been made by the Greenway Government. From a monetary standpoint the money spent by the province in connection with this exhibit is worse than wasted. The province may recover from the financial loss int it can never recover from the loss it has sustained in having its brilliant light hidden under a bushel from the eyes of the people of the whole Mens', Boys', Childrens' STRAW

On Friday the Feast of the Sacred Heart of Jesus, his Grace the Archbishop paid another of his most welcome visits

SPECIAL to St. Mary's. On the morning of that day, about twenty boys made their First Communion at the Mass which was said for them by the Rev. Father Fox,in the presence of many of their relatives and friends. About the same number of girls who had made their First Com-THE St. Boniface hospital is to be Corpus Christi, made their second Communion in the convent on the reast of Corpus Christi, made their second Communion then. The whole of these, and some twenty adults, mostly converts, received the Sacrament of Confirmation purpose.

It is fair to presume that the church element will withdraw the Bible exhibit from the world's fair, if the gates continue to be opened Sunday. What a shout to receive the Sacrament of Confirmation from the Archbishop at 3 o'clock p. m. His Grace was assisted by the Rev. Fathers of St. Mary's. He made an impressive address to those who were those to be opened Sunday. What a about to receive the Sacrament of Con-firmation from his hands and praised the Altar Boys, and Enfants de Choseur for their ceremonies and singing when he assisted at the High Mass and preached about a fortnight ago.

Like Father, Like Son.

The office of Attorney General in the Province of Manitoba must be an envia-Province of Maintona must be an enviable position. Some years ago one who meted out "justice," met with an "accident." A few years ago there was in power an attorney-general who made himself so ridiculous by the introduction of an infamous kill that his "boss" was of an infamous bill that his "boss" was impelled to sidetrack him. And now we have the father of the present attorney-general of the province repudiating his son's actions. Here are his own words, delivered at the closing of the Methodist conference held recently. an electric shower would fall 'upon and burn Chicago and everything at the fair.

Make another guess.

Susan B. Anthony longs to see a morning paper owned and operated exclusively by women. What a gay and fastive maid would have to be employed

the Methodist conference held recently.

"I feel myseif in a delicate position, being the father of the attorney-general. It had there had been deception. He knew for a fact that not only some members of the ministers of the crown had conscientiously believed that the House had the power to pass prohibition."

What an enlightened lot of legal luminaries our attorney-generals are.

20 Miles to Procure Medicine. Winfield, Ont. W. H. Comstock, Brockville.

W. H. COMSTOCK, DIOCKVINE.

DEAR SIR:—Am selling your "Dr.

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20 miles for the sake of getting Morse's Pills. This speaks for itself as to their value. I use them in our family with "the most satisfactory results." My wife has been cured of sick-headache by their We could not do without them.

Yours, etc., A. KRAMPIEN.

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Boi	North Bound.		h 1.		South Bound.		
Brandon Ex., Tues., Th. & Sat.	St Paul Express. Daily	Miles from Winnipeg	STATIONS	St. Paul Express. Dally.	Brandon Ex. Mon.		
2.55p 2.45p 2.30p 2.17p 1.59p 1.50p 1.39p 1.20p	4.10p 4.00p 3.45p 3.31p 3.13p 3.04p 2.51p	0 3.0 9.3 15.3 23.5 27.4 32.5 40.4 46.8 56.0 65.0 68.1	Winnipeg Portage Jet St. Norbert Cartier St. Agathe Union Point Silver Plains Morris St. Jean Letellier Emerson	11.45a 11.54a 12.00p 12.23p 12.41p 12.49p 1.01p 1.35p 1.57p 2.15p 2.25p 6.00p 9.55p	1.00 1.10 1.24		

Minneapolis....St. Paul..... Chicago.... Morris-Brandon Branch.

************	1	1	1	
Frt. No. 13 Mon. Wed. Friday. Pass. No. 136 Tues. Thur. Saturday	Miles from Morris	STATIONS	Pass. No. 137 Mon., Wed., Friday	Freight No.
11 40a 2.55p 7 30p 115p 5 46p 1253p 5 46p 12 57p 5 46p 12 77p 4 40p 11 45a 3 23p 11 20q 2 18p 10 49a 1 43p 10 33a 1 143p 10 73a 1 1253p 10 07a 1 222p 9 50a 1 11 51a 9 35a 1 11 61a 9 12a 10 26a 8 56a 11 026a 8 56a 10 2 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3	10 21.2 25.9 33.5 39.6 49.0 54.1 62.1 62.1 74.6 79.4 86.1 92.3 102 109.7 17.1 120 29.5 37.2	Roland	1 00p 2 30p 3 08p 3 31p 3 343p 4 02p 4 15p 4 38p 4 50p 5 50p 5 50p 6 06p 7 21p 6 45p 7 7 27p 7 47p 8 14p 8 35p 8 35p	7 90 8 15 9 05 9 25 9 58 10 25 11 15 11 48 12 28 1 00 1 30 1 30

West-Bound passenger trains stop & Belmont for meals

PORTAGE LA PRAIRIE BRANCH.

Bound				West Bound		
	Mixed No. 144 Mon., Wed., Fri. Pass. No. 118, T. es. Thurs. Sat.	Miles from Winnipeg	STATIONS	Pass No. 17, Tues., hurs. sat.	fixed No.	
	12.15p 12.10p 11.50a 11.52a 11.18a 11.33a 11.07a 11.28a 10.36a 11.12a 10.05a 10.54a 9.55a 10.49a 9.38a 10.40a 9.11a 10.26a	3 11.5 14.7 21.0 28.8 31.2 35.2	WinnipegPortage Junction St. CharlesHeadinglyWhite PlainsGravel PitLasalle TankEustaceOakville Portage la Prairie	4.50p 5.07p 5.25p	4.26p 4.26p 4.86p 5.00p 5.27p 5.36p 5.49p	

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