

decision governs where they are paid if there is no agreement on the subject as between owner and tenant. If ultimately by default of the tenant the owner has to pay the taxes, then he decides where they are to go. Municipal councils are charged with the collection of school rates, and when collected the taxes are paid over to the trustees. Each separate school is also entitled to a share in the public grant based on the proportion which the number of separate school pupils attending school bears to the whole number of pupils in the school district. Teachers in separate schools are required to have the same qualifications and certificates as public school teachers. Thus, in Ontario, the effort is made to have separate schools on exactly the same lines as the public schools, but separate.

The Dominion Bill, now before the Dominion House, is on generally the same lines. The difference is that the Dominion is instituting these schools for the Province instead of the Province instituting them for themselves. The whole matter must be considered apart from detail. Once admit that separate schools are allowable, the machinery for carrying out the separation is, as is shown by the above outline of the Ontario law, simple.

The question is—why must there be separate schools at all? The answer is that the Roman Catholic Church desires them. The Roman Church has plainly spoken on this point of separate schools. A devout Roman Catholic would not, if he could help it, send his child to a school where Roman Catholic doctrine is not taught. Protestants may not understand this feeling, it may be something they themselves cannot sympathize with, but the fact is that it is there, and in governing a country it must be dealt with. This desire

alone, may not, of itself, be sufficient, but in Manitoba this separate school system did exist. It was abolished. The abolition has been declared to be a grievance. The ruling of the Privy Council on that point is final. The Dominion has been legally appealed to by the minority who have lost their rights. An opportunity has been given to Manitoba to remedy this grievance, and it has not been taken advantage of. The Dominion, unless it is prepared to see the rights of minorities trampled on in every Province, must protect these minorities. The shoe to-day pinching the Roman Catholics in Manitoba may pinch the Protestants in Quebec tomorrow. In either case, no matter what happens, the spirit as well as the letter of the Constitution must be acted up to. In political life as well as in private life society can only insist on terms of concession to the feelings and prejudices of other people.

If the Constitution of the Dominion is not to be a dead letter it must be respected. The objection of Manitoba to Roman Catholic separate schools if acceded to would be a precedent for a French Canadian objection to Protestant separate schools. Facts must be looked at, not theories. The utmost delicacy and good feeling towards Manitoba should be shown in the Dominion legislation; and apparently that feature is not overlooked. If it is omitted it should be remedied. But the remedying of a declared grievance is one which demands fair and dispassionate discussion. We have doubting Thomases among ourselves. We have candid friends quite ready to say, "I told you so," if the Dominion does not successfully overcome this difficulty. We have a treacherous sprinkling of sub-acid hostile critics who are ready to give aid and comfort to our enemies, and point out