

schools were, in 1863, forced upon the people by the Roman Catholic majority of Canada east, or Quebec, and at the time of confederation this privilege was secured in the British Act of Parliament. These schools are taught chiefly by members of the religious orders, and are under the control of the clergy. The education is religious, and the schools are supported by taxation and government grants in the same way as are the public schools; but the public schools are not Protestant, as about 30,000 Roman Catholic children attend them, and Roman Catholic teachers are, in many places, employed. The bishops claim their right to see that nothing anti-papal in Scripture, history, science, or literature is taught in them or in the high schools, and the claim has been allowed. In localities where the Roman Catholic population largely predominates, Roman Catholic worship and books have been illegally introduced into the public schools, and the priests have undue influences. All attempts to introduce separate schools in the maritime provinces have been successfully resisted; still there is reason to fear that, in some places, privileges are accorded to Roman Catholic districts which the law does not recognize. In Manitoba a fierce contest has for some years raged on account of an attempt to extend the separate schools system into that province, which has, let us hope, been ended by the decision of the British Privy Council in favor of public undenominational schools. A similar effort is being made to extend the separate schools system into the Northwest Territories, but so far it has been successfully resisted.

PROVINCE OF QUEBEC PRIVILEGES.

In the Province of Quebec, Roman Catholics enjoy special privileges. There the church is by law established. By the Treaty of Paris, A.D. 1763, "His Britannic majesty agreed to grant the liberty of the Catholic religion to the inhabitants of Canada, and promised to give the most effectual orders that his new Roman Catholic subjects may profess the worship of the religion according to the rites of the Church of Rome, as far as the laws of Great Britain permit." The privileges thus graciously conferred on a conquered people have, in the course of time, been haughtily insisted on as national *rights*, and have been pressed far beyond the letter, and even the spirit, of the treaty. Twenty years before the conquest, the king of France found it necessary, by an