

THE Manitoba School question is the subject of much interest throughout the Dominion at the present time. There is one minor feature of it which may be worth referring to. Section 93, subsection 3, of the British North America Act, and the similar provision incorporated in the Manitoba Act on which this case turns, constitute an exception to the general scheme of the constitution of the Dominion, which aims at giving the Provinces complete and untrammelled control over their local affairs. It is an attempt practically to make the people of the whole Dominion, as represented in the Federal Parliament, the arbiters in matters of education between the majority and minority of any Province, and a very clumsy attempt it is. The rough-and-ready plan of lumping Roman Catholics together on the one hand, and all Protestants on the other, may be a convenient mode of dividing Her Majesty's Canadian subjects, and if all Protestants were united in their views on the subject of education there might be some reason and justice in this classification, but it is notorious that they are not. "Equality is equity" is a good maxim, but under the section in question there is no equality and no equity; certain privileges of appeal are given to Roman Catholics if they happen to be in the minority and conceive themselves prejudiced; but the like privilege of appeal is not given to any other religious body that may be similarly affected and similarly aggrieved. The special favour shown to Roman Catholics by this enactment is manifest in the litigation which has taken place in reference to it. The members of the Church of England in Manitoba took the same ground as the Roman Catholics in opposing the School Act of 1890 (see *Logan v. City of Winnipeg*, 1892, A.C. 445), as interfering with their denominational schools; they failed, as did the Roman Catholics in *Barrett's* case, but they had no appeal to the Governor-General in Council for redress, such as is given by the Act to Roman Catholics. "Justice to all, favour to none," should be the principle of all our legislation, but it has been plainly violated in this enactment. The question naturally suggests itself, why should exceptional privileges be given to Roman Catholics, which are denied to other classes of Her Majesty's subjects in the Dominion? We fail to understand why, if it is right to give Roman Catholics the privilege of claiming remedial legislation, it should not also be given to members of the Church of England, or Presbyterians, or Methodists, or any other religious denomination.