

and jealous, would be in ecstasy if he were told that this individual in black was the famous George, the Polytechnician, the young exquisite so much boasted of.

Alas! that dire event was to happen.

VI.

One day as the father and son were promenading on the boulevard; the first well shaven, wearing a long, buttoned frock coat, and a hat shining like the sun; George, in his coarse raiment, absorbed in thought, found that he was walking alone.

He turned and saw his father at a stand, who called to him:

"Go on; I'll catch up."

"Why?"

"Nothing. Go ahead."

It was for something. Mr. Rondelet had noticed Mr. Bouloron coming toward him, carrying his head high, with a sly, mischievous smile on his face.

The two old men stopped to chat for a moment.

"Now," said George, when his father rejoined him, "tell me what all that means."

The old man did not reply. He was oppressed with gloomy thoughts.

On arriving home, he threw himself into an armchair, and stammered out:

"Conscience! I've gone too far. But it was your fault."

"How so?"

"I dare not tell you. I'm ashamed."

"Speak on," cried George.

"Well, Mr. Bouloron spied me just now and asked me whether you were my son."

"And?"

"And, on my word, I had boasted to him so much of your elegant appearance—and to-day you were dressed so outlandishly—and, then, this old man has such a bad tongue—"

Mr. Rondelet could not help botching his words.

At last, said he, with an explosion of comic earnestness, "I told him no. I disowned you point-blank."

"You disowned me?"

"Yes," acknowledged the old man, lowering his head.

Quick as thought two arms were thrown around his neck, and a joyful kiss resounded on his cheek.

"You disowned me! How clever you are!"

"Eh! What?"

Mr. Rondelet, opening his eyes, and half opening his mouth, queried whether his son was not becoming a lunatic. The latter allowed him no time for questions.

"Yes, yes," he cried gayly; "you disowned me. You are an angel. This evening I return to my tailor."

"What's the matter with you?"

"Oh, nothing!"

George went out. Reaching the stair-head, he turned round, and through the heavy door called to the old man who was still musing in his arm-chair:

"Now, Father, we are square."—*The Independent.*

A good illustration of a spirit and a system which are as old as British rule in Ireland was given by Mr. Alfred Webb in a speech some days ago at a National League meeting in Dublin. Mr. Webb is the Protestant Nationalist who has recently been elected a member of Parliament for one of the divisions of Waterford County. Speaking of his experience and observation in the House of Commons. Mr. Webb said:

"One of the earliest things which occurred to me while watching the proceedings of the House was the difference between the way in which British justice was meted out between Irishmen and Englishmen. Mr. McEnery (an Irish Editor) is suffering nine months' imprisonment for an article which he had published in his paper, and he had suffered seriously in his health while confined in Tullamore Jail, but no step was taken to better his condition. But what happened in the case of Mr. Cranford, who was a British officer stationed in Sierra Leone? He tied up a native servant and flogged him to death; he was tried for it and sentenced to twelve months' imprisonment, but on his removal to jail his health was pronounced unsatisfactory and he was sent off to Liverpool. On his arrival there he was examined by a doctor, and was allowed to go scot free."

PROTESTANT SEPARATE SCHOOLS IN CATHOLIC QUEBEC.

In no respect, in what we call free countries is there a more general disregard of the feelings, not to say the rights, of religious minorities than in the matter of education. It is both pleasant and profitable, therefore, to glance at the exceptions to this rule. In a previous number I set forth, in a brief way, the history and import of the law of Ontario in regard to the establishment and maintenance of denominational schools; in this article I purpose dealing with the educational code of Quebec as it affects the Protestant minority, and in that regard it would be difficult to find a better example of equitable dealing. Dr. Robins, a prominent Protestant educationist, in his report as principal of the McGill Normal School to the Superintendent of Public Instruction, says:

"I should do less than justice to leading politicians of all shades in this province were I not to state my admiration of the attitude they maintain towards education. During an association of more than thirty years with the public education of Quebec—an association which has repeatedly brought me, a sutor on behalf of education, into contact with men of influence of all political parties—I have found an universal desire for the spread of popular education, a willingness to listen patiently to the views of practical educators, a wide love of fair play for the educational rights of the minority, and a determination to hold the precious interest of education aloof from the turbulent arena of political party strife."

The school law in force in Quebec when the Canadian Confederation was formed in 1867 provided that the religious minority in any municipality might, for educational purposes, separate themselves from the majority, establish a school or schools of their own, and elect trustees for the management of the same. On their doing so they were entitled to a proportionate share of the amount derived from the local school tax and of the general school fund. If dissatisfied with the arrangement in vogue for the recovery and distribution of the local assessment, they had authority to levy on and collect from the dissidents the necessary school rates. The law required the corporations of the cities of Quebec and Montreal to appoint twelve school commissioners, six of whom were to be Catholics and six Protestants, forming two separate and distinct corporate bodies for the direction of the schools of their respective religious beliefs; and further, that the treasurer of each of the said cities should pay to the respective school boards thus constituted, in proportion to the population of the religious persuasion represented by such boards, a sum equal to the amount apportioned to each city out of the common school fund of the province. The general control of education was vested in a council and superintendent of public instruction, appointed by the lieutenant-governor in Council. No provision existed for the representation of religious minority on the Council of Public Instruction. The superior education fund was distributed by the superintendent, subject to the approval of the government; and, although a share was given to Protestant institutions, there was no stipulation to that effect in the statute.

Such was the law at the date of confederation; and, speaking of it, the late Sir John Rose (a former associate of the Vice-President of the United States in the well-known firm of Morton, Rose & Co.) said in one of his union speeches:

"Now we, the Protestant minority of Lower Canada, cannot forget that whatever right of separate education we have was accorded to us in the most unrestricted way before the union of the provinces (of Upper and Lower Canada, in 1841), when we were in a minority and entirely in the hands of the French population. We cannot forget that in no way was there any attempt to prevent us educating our children in the manner we saw fit and deemed best; and I would be untrue to what is just if I forgot to state that the distribution of state funds for educational purposes was made in such a way as to cause no complaint on the part of the minority. I believe we have always had our fair share of the public grants in so far as the French element could control them, and not only the liberty, but every facility for the establishment of separate dissentient schools wherever they were deemed advisable."