

advice, it is said, has been accepted. It is to be hoped that England will not be obliged to follow the Corinto precedent in collecting her claims against Venezuela on account of the Yuruan affair.

Quebec's Schools.

Mr. Robert Sellar, the editor of *The Huntingdon Gleaner*, has contributed to his paper a long and valuable article on the analogy between the treatment, from the educational standpoint, of the minority in Quebec and that in Manitoba. Mr. Sellar has been for many years a prominent representative of the Quebec Protestants, and what he has to say on this subject is worthy of careful consideration. He shows clearly that the Protestant minority of Quebec have not separate schools in the same sense as the Roman hierarchy would have separate schools for the Roman Catholic minority of Manitoba. By separate schools is meant schools that, in addition to secular instruction, add instruction in the doctrines and ritual of a certain religious denomination. The schools maintained by the Protestant minority of Quebec have nothing "separate" about them. They are common schools, to which all are welcome, and are not designed solely for the members of one religious communion. In no sense can they be spoken of as equivalent to the schools it is proposed to force on Manitoba, for they teach the doctrines of no Church, no catechism is amongst the text-books, there is no drill in ritual, nor are the children trained to form a caste in the community. The separate schools of the Province of Quebec are not the schools of the Quebec minority, but the schools of the Quebec majority. After showing with great clearness that the common schools maintained by the Protestants were not originally granted to the minority as a matter of privilege, and are not dependent for their future existence on the pleasure of the majority, Mr. Sellar devotes considerable space to proving that the Quebec majority have no grounds whatever for claiming credit for generosity in not compelling Protestants to attend the Roman Catholic schools. We think his arguments, on the whole, to be sound, and his opponents will find difficulty in answering them. "Matters have surely come to a sore pass," says Mr. Sellar, with some heat, "when, in a British province, the fact that non-sectarian schools are permitted to exist is trumpeted forth as a proof of toleration, and low, indeed, have sunk our public men when they re-echo the cry in order to curry favour with those upon whom they fawn." There is certainly little resemblance between those who resist and those who demand sectarian schools, and something can be said in favour of the opinion that, if one class say they will not use the common school, it is wrong to give them a separate school at the expense of those who do not believe in their views.

The Minority's Treatment.

Mr. Sellar emphasizes the fact that the Quebec majority never had the power to deal with the schools of the minority until Confederation took place, when the schools fell under the control of the Quebec Legislature. Fear of what it might do caused Sir A. T. Galt to frame the guarantee clauses. The old mixed schools were then ignored by the Legislature. Schools were to be known as either Roman Catholic or Protestant—not sectarian or non-sectarian. Thus an excuse was obtained, says Mr. Sellar, for the existence of Roman Catholic schools by calling the common schools Protestant. To this day Protestants are taxed to support the Roman schools. The Protestant Committee of Public Instruction is formed of men nominated by the Legislature, which is always Roman Catholic. It is said that this committee seldom meets with the approval of the Quebec Protestants, and that the schools do not prosper under its guidance. It is generally

felt amongst the Protestants that if Government interference could be stopped, and they were left "to provide for and control their schools themselves, they would become more efficient." According to Mr. Sellar, the Quebec minority are not at all afraid of the character of their schools being changed by the Quebec majority in revenge for refusing separate schools to Manitoba. "The worst the Quebec Government could do would be to withdraw Government aid from the schools of the minority, and as that aid is only some sixty cents a year per scholar its loss would be no hardship. . . . To endeavour to induce Parliament to pass the Remedial Bill by representing that the Quebec minority is in the same boat with the Manitoba half-breeds is as contrary to fact as the statement that the privileges of the Quebec minority are those that bill proposes to confer upon the Manitoba minority."

Denominational Doctrines.

Is the State bound to pay for the teaching of denominational doctrines? asks Mr. Sellar. Has the State the right to use public money to impart sectarian teaching? Is it within the State's jurisdiction, for instance, to give money to teach the catechism? If it be, rightly concludes Mr. Sellar, then every denomination has a right to schools of its own, and the State "would become involved in teaching children to be Anglicans, Methodists, Presbyterians, Mennonites, and Roman Catholics." The editor of *The Gleaner* sees no reason why the Roman communion should receive special consideration and favour at the hands of the State. There is no reason except that the Roman Catholics want this consideration and favour, and that in Canada they can and do get what they want. They always win. In no country in the world does the Roman Church enjoy such privilege and pre-eminence as in the Dominion. It is easy to say, as Mr. Sellar does, and it is obviously true, that the Government should know no Church beyond protecting all alike, and that it should know Church members solely as British subjects and citizens of Canada, and treat them as such—it is easy to say all this, we repeat, and we all feel its truth; but the Government of Canada is forced to "know" the Roman Catholics, and to know them very intimately indeed. When forty-two per cent. of a population unite and remain united, and are controlled by half a dozen skilful fishers of men, and vote as these clever half-dozen dictate, the distinction between the Government and the clever half-dozen is exceedingly small. Mr. Sellar says that the great issue "whether this Dominion is to be ruled by the people and for the people, or by a Church and for a Church, cannot be long evaded." But Mr. Sellar forgets how difficult it is to arouse Canadians. It is hard to get their attention, let alone moving them to act. The Roman Church will have to do something very egregious indeed before "the people" will even turn aside to see what it is she has done. Whether they will act or not will then depend upon whether a large enough number are personally affected, and can manage to persuade others that they also are personally affected. Then there will be a row. But the Roman Church knows when to pause and when to move. Her pre-eminence, predominance, and political control are all assured in this country for many years to come. We fear that Mr. Laurier will not need *THE WEEK* to point this fact out to him.

The British Advance in Egypt.

As anticipated in our columns last week, it has not taken long to develop the fact of the Anglo-Italian alliance. When the fleets of the Powers were before the Dardanelles last autumn, the Italian men of war were placed under the command of the British admiral in case of necessity. Now