

to all the Catholics of the whole universe to the great admiration of the Catholic world.

When England granted responsible government to the people of Canada, she granted it to the full extent with all its privileges, with full liberty, civil, political and religious. And what to-day is the brightest jewel in the flag of England—that England we admire so much and speak of with such enthusiasm? Take from that flag the jewel of religious liberty and what is left in it more than in the similar emblem of any other nation. Religious liberty has been granted with full generosity by the British parliament and the British people. I refer not to men like the editors of the Toronto 'World' and 'News.' I mean the British people! That great people in giving religious liberty, did not take back with one hand what they granted with the other, but gave it with an open hand, with a generous heart and with best wishes for her subjects dispersed over the whole universe. Mr. Speaker, I claim that the question before us is merely a question of justice and right—undoubtedly right. And we know that the people in the minority in the districts of these new provinces, whether Catholic or Protestant, expect the same right and the same educational advantages as they possess to-day. We have there not only French Canadian Catholic people, but Scotch and Irish Catholics. We have also Germans of the Catholic faith who give good service to Canada and are equal to any other class of our people. We have the German Protestants, who are the equals of any other class in this country and who deserve to be protected in their rights. As I have said, we need in this country the virtues of every nation. We need in Canada, and particularly in the Northwest, a combination of the best people to build up that new country. To develop its resources the valour and activity of the Frenchman will not alone suffice. We require also the steady, dogged perseverance of the Scotchman who can follow his plough from sunrise to sunset, preparing the land for a crop which, repeated on thousands of farms, will make that vast country in fact the granary of the British empire. And these people coming to the Northwest will expect a continuance of the liberties and privileges which they find established there by law. I have spoken of the German people. I say that the German Protestant people are as jealous of their religious education and their separate schools as are the French or Irish or German Catholics. In the few weeks that I spent in the Northwest I devoted my time from morning till night to making myself acquainted with the people. I have met some of these Germans, both Protestants and Catholics, and that at a time when the discussion of this Bill was on the lip of every citizen of the Northwest

Mr. TURGEON.

and these German people, both Protestants and Catholics, have said to me that they hoped that the new Bill would secure to them the separate schools which they have to-day in the Northwest. As I have said, the district in which the minority is Catholic to-day may have a Catholic majority in the future, or vice versa. My hon. friend from Beauharnois (Mr. Bergeron) whose countenance has drawn him towards me lately, has claimed that the educational clauses as they appear in this Bill do not give much to the Catholic minority of the new provinces.

I admit that if we were granted more we would not object to it. At the same time, I may tell my hon. friend that I am one of those who suffered for years in the struggle of the Catholic minority in New Brunswick to support separate schools. For a long time our schools were practically closed, and we were paying, not only our own school tax without enjoying schools at all, but we were paying the public school tax, the Catholic population, especially on the north shore of New Brunswick, being among the poorest class of the people. I may be permitted to say to the hon. member for Beauharnois that perhaps if he had gone through the same experience he would better appreciate the liberty and the rights which are granted by this very Act. It grants to the Catholic minority in any district the right to have their separate schools supported by public money as well as the public schools in the same district or in other districts. It gives them the right to engage a Catholic teacher; it also gives them the right to require the teacher, during that half hour, to teach the catechism or to give religious instruction to the Catholic children. That is not all we want, but we have there both the right to separate schools and the means to support them; and for my part, Mr. Speaker, I value highly the fact alone that we have the means to support a school. In the interest of my own Catholic people I do not want to see a school that is not efficient, and a school cannot be efficient unless you have the means to make it so. If you do not give them the money to support the school, what other privilege will be of any value to them? I think any one who has given some attention to public instruction and to the education of his children will appreciate that fact. We want first of all the means. When the teacher has been engaged he is under a contract, and it is his duty to give to the children a religious education during that half hour. He has also the duty, during the rest of the day, of supervising the education of the Catholic children in the classes, and this is a point in which my hon. friend from Beauharnois is equally interested with myself. The influence of the teacher is there all day long, his guardianship is there all the time that the children are receiving education in other branches as well as in religion; the child is receiving lessons