

leges; their schools are surrounded with difficulties on account of religious convictions.

Such is the respect and attention extended 'to one of the different religious persuasions' in Manitoba.

In the first part of this memorial, I have shown, under its true light, the condition of Catholic schools in the Northwest under the ordinance of 1892, which the government of Ottawa has just declined to disallow. More cautious than the government of Manitoba, the government of the Territories has left the Catholic schools in existence, but it has deprived them of what constitutes their true character and of their freedom of action.

The new school laws of Manitoba and of the Northwest are a plain and manifest violation of the assurances given by Her Majesty's authority and in her name.

The Catholic persuasion 'far from receiving the respect and consideration promised to the different religious persuasions,' is deprived of rights and privileges which ought to be considered natural and inalienable in a country which boasts of religious equality and of freedom of conscience.

The Governor General wrote to me: 'In declaring the desire and determination of Her Majesty's cabinet, you may safely use the terms of the ancient formula: right shall be done in all cases.' I used the terms, they were respected for twenty years in school legislation, but since 1890 the lie is given to the formula.

I know, better than any one else in the world, the impression I was asked to convey to the dissatisfied people of Red river, and now that the assurances then given are not taken into account, I strongly protest against such injustice and violation of the promise said then to be formulated by royal authority.

I thought that these lengthy quotations of a memorandum now unknown by most of our politicians were necessary for the argument I wanted to make, that the posthumous words of a man having such an importance and authority will be of a great help to prove the facts upon which I rely. There were schools in existence in the Northwest more than twenty years before the transfer of that country with Canada; these schools were denominational, that is to say, Protestant or Catholic. This is a fact which I have proved and that nobody can deny. In 1869, the population of the territory did not want to join the confederation unless they would have the guarantee that their rights and privileges, civil and religious, would be respected by the Canadian government. These assurances were given in the name and by the authority of Her Majesty. I could stop here and conclude my argument in the very words used by Archbishop Taché:

To any British subject it ought to be sufficient to have demonstrated that the rights of the Catholics to their separate schools in Manitoba and the Northwest have their foundation in the honour of the empire which has been engaged by the assurances given officially in the name and by 'Her Majesty's authority.'

To any Canadian worthy of the name it ought to be enough to have proved that the most elementary justice commands the respect of the conditions which have been stipulated and

Mr. LEONARD.

to which Canada has been a party: having consented to the terms without which she would not be to-day in possession of what constitutes the half of her domains.

But I desire to complete my argument and give the proof that Canada thought the country was bound by the assurances given to this western population, so much so, that before taking possession of the Red River the Canadian parliament passed a law organizing part of the territory which was to be admitted into the union, as province of Manitoba. Section 22 of that law is known to everybody and reads thus:

In and for the province, the said legislature may exclusively make laws in relation to education subject and according to the following provisions.

Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law or practice in the province at the union.

The Canadian parliament was aware of the true state of things in the Northwest Territories when this law was sanctioned on the 12th of May, 1870. Parliament knew that if there was no very elaborate laws on education in the Northwest, the denominational schools were in existence there for a quarter of a century, and that there was no other system. Parliament knew that when the delegates were asking an annual grant for their schools, it was for the denominational schools because there were no other, and section 22 could be made only for the protection of Catholic and Protestant schools then in existence. All the quibbles of the world are of no avail against logic and simple reasoning. The parliament wanted to fulfil the promise which had been given by the British government. Our statesmen knew that there were no other schools in the Northwest except the denominational schools, and their intention was to guarantee these schools against attacks of fanaticism and ignorance by passing this section 22. 33 Victoria, chapter 3.

In 1870, the Conservative party was in power in Ottawa, and the action of the government and of the parliament where that party had the majority, could have been construed by thoughtless people as the action of a party. Even that straw was not to be left to the opponents of right and justice.

In 1875, the Liberal party was then in power. Parliament passed a law organizing the Territories and in that law we find section 11 which says:

The Lieutenant Governor in Council shall pass all necessary laws in respect of education, and that it shall therein always be provided (a) that a majority of the ratepayers of any district or portion of the said province, or of any less portion or subdivision thereof, by whatever name it is known, may establish such schools therein as they think fit, and make the necessary assessments and collection