

not a believer in any sense in those schools where the name of God is never mentioned. But is this education, Mr. Speaker—denominational education? So much has been said that is displeasing, that is hurtful, we have heard so much about the hierarchy, about priestly control, about endowing the Catholic Church in the Northwest. I have met men who have told me this: We are ready to give every facility to our Catholic fellow-countrymen in the Northwest, but we are not prepared to endow a church. This is the way they understood this enactment. Well, it is reasonable, it seems to me, to ask ourselves what is in reality the effect of this enactment? Is it the endowment of a church? Is it even denominational education, as they have it freely all over England? It is not denominational education at all, because that supposes that the education in denominational schools is entirely under the control of men of a particular denomination. It supposes that the particular creed of that denomination is taught with the same care as other branches of knowledge. It supposes that the education in the schools, the text books, the qualifications of teachers, all that goes to make up denominational education, is under the control, not of clerics, not of priests or bishops, but of men who belong to that denomination. This is not at all the character of the education that is being provided for in these new provinces. Let me just indicate to you what has already been indicated, but what cannot be repeated too often in view of what has been said, that under the new regime in the Northwest Territories there is no Council of Public Instruction. There is a commissioner of education who with his department controls everything that is important in education—controls absolutely the formation of school districts, controls everything connected with normal schools for forming teachers; regulates the qualifications of those teachers, and can revoke them at any moment; controls the books, the courses of study, the hours, the holidays, compulsory attendance of pupils, the requirements of the schools in regard to sites and buildings. All these matters remain absolutely under the control of the government, at present a government entirely Protestant. It is true, there is an educational advisory board composed of five members, two of whom are Catholics, to whom these matters are referred. But that board can only advise; it has no power of deciding; and, as a matter of fact, the control of education in what are called separate schools, though they are really not so, is absolutely in the hands of the government. What, then, is the power of the Catholics under this legislation which we are called upon to sanction? Well, they engage teachers, but these teachers must have the qualifications which

have been settled beforehand by the government, and those teachers may be revoked; they provide for the half-hour of religious instruction, and they levy the rate of taxation; and even in regard to these matters they are absolutely accountable to the government, are inspected by an inspector named by the government and having instructions from the government, and who may be and in most cases is not of their own creed. Under these circumstances I do not think we are imposing a great deal on the Northwest Territories, nor introducing a very revolutionary measure. The best proof of that may be found in the appreciation given by Archbishop Taché of the legislation which at present exists, and we are anxious to preserve, because it keeps for the minority some shred of what they had before. Archbishop Taché, speaking of the schools in the Northwest, said:

The Catholic schools are under the control and direction of a council of public instruction (now it is a commissioner) in which there is not a Catholic who has a right to vote. The choice of all the books, both for teachers and for pupils, is entirely in the hands of Protestants, as well as the final formation of teachers and the right to give them permission to teach. The inspectors may all be Protestants, and in any case the inspection is made apart from any consideration for Catholic ideas. The ordinance destroys the Catholic character of the schools which formerly distinguished those schools, and leaves them no point whatever upon which the faith of parents can rest with any degree of confidence.

Further on, Archbishop Taché appreciating the system of education condemns the system and as a matter of fact those who have seen that system of schools in operation in the Northwest Territories, who have been called upon as Catholics to take part in it, have time and again been obliged to apply to the authorities for the redress of grievances which must necessarily take place under such a system of law. I shall give as an example the case of religious orders going up there to teach, nuns and Christian brothers. They are obliged to qualify under the ordinance of the Northwest Territories and without this qualification on certain occasions they have not been allowed to teach. This has given rise to a great deal of difficulty. As I said before everything depends in an educational law on the manner in which it is administered and what we are claiming by this enactment is little enough. The Catholics in the Northwest will have to a very large extent to depend on the generosity and broadmindedness of the majority there in order to be able to carry into effect the legal privileges which they have kept up to this day. These are the reasons which have led me to the conclusion that the very least we can do, taking my interpretation of the constitution, is to support that part of the Bill which relates to the maintenance of separate