

clause will conserve the spoilation of our school rights by the ordinance of 1892 and will sanction all ordinances passed up to 1901.

This is for us a cruel disappointment and a source of great sadness and grave anxiety for the future. The spoilation of 1892 will thus be definitely confirmed and conserved, and we lose all hope of recovering our rights, we who expected this act of justice and high wisdom, as well as of true patriotism, from our rulers at Ottawa.

In 1873 we had the same school rights as the Protestant minority of Quebec and the Catholic minority of Ontario, and these rights, shamefully violated in spite of the constitution, as the lamented Archbishop Taché so well proved in his memorial of 1894, will not be recognized and restored to us, as we had reason to expect, by parliament which had power to do so.

Catholics who express satisfaction at such a state of things betray not only unpardonable ignorance of Catholic educational principles, but also a lack of understanding of the painful position in which we are placed since 1892, ostracized, as we truly are in the Territories.

Wherefore, reverend and dear brethren, we deem it our duty to lift up our voice in protest against this ignoring of school rights, which the constitution of our country gives us. Our rights are as sacred and as certain to-day as they were in 1875. And, if some opportunists were tempted to ask us to be silent for the sake of peace, or because it is impossible now to recover our right, we would answer: 'There can be no peace except with justice.' There can be no prescription against right. No question of principle is truly settled except when it is settled according to justice and equity.

Our cause is that of justice and peace, because it is the cause of conscience and truth; and truth, like God, never dies.

I have yet to hear of a single Protestant clergyman in the Territories preaching or speaking against the school question there. Of the satisfaction shown by western Orangemen, we have had convincing evidence on the floor of this House. The hon. member for Portage la Prairie (Mr. Crawford) an ardent orangeman a few days ago expressed himself, not only as favourable to the Bill, but as intending to vote for it on the ground that it was just and righteous to all classes of people.

Besides the eminently satisfactory status of the Territorial school system which the school clause endorses and perpetuates, I support it because it will prevent further future fighting in the local legislature over the vexed question of Catholic separate schools in the Territories, and forbids the necessity of a repetition of that bitter warfare which took place in Manitoba for free public schools. I support this Bill because the people of the Territories have unmistakably declared that they are wholly satisfied with their school system and desire no meddling interference from Tory Toronto or ultramontane Quebec. I support it because the almost unanimous voice of the representatives in parliament of the Northwest Territories are in its favour. I say almost, because there are some members of the opposition who would vote against a

Mr. BLACK.

passport to Paradise if it were offered by this government.

As regards the constitutional and legal aspect of this school clause, I have heard learned and eminent legal gentlemen in this House declare that the federal government had no right to interfere in this question; that it was an invasion of 'provincial rights,' and I have heard them quote eminent authorities on both sides of the Atlantic to support their contention. I have also heard learned and eminent lawyers in this House declare that the federal authority had the right to deal with this question and quote eminent jurists in Great Britain to support their case. Now while these legal lights are engaged in the gentle art and exercise of splitting hairs, I deem it my privilege, nay, my bounden duty, as the representative of a liberty loving constituency, to support a Bill which gives the new provinces a system of schools which they desire, and which they have had for thirty years, and approve of the system which gives free public schools, calculated for the enlightenment, and making for the intelligence of the young people who are teeming into this great west, as well as for those unborn, in these new provinces—a system which by this Bill can never be controlled by any one church or sect or denomination, and will remain untrammelled by religious dogma and uncontrolled by religious bigotry or fanatical zeal.

I readily find in the examination of this measure, as it is presented by the leader of the government, and also by the leader of the opposition, that he who votes on it at all must vote for separate schools, as they are and must continue to be in the new provinces. If he vote with the government, he must endorse separate schools; and the leader of the opposition in the amendment he has offered, certainly does not propose to remove or interfere in any way with the territorial school system. The voting problem as I see it is this: Vote with the government and in favour of the present school system in the Territories—or vote with the opposition, who do not propose to remove or interfere with these schools, but an opposition which when in power put themselves on record as in favour of separate schools, controlled by the Catholic church in Manitoba; and went to wreck and ruin on this question, and who never have shown even a death bed repentance. Or if the member do not vote at all, he shows himself an arrant coward pandering to the ignorance or bigotry of a few fanatics.

I understand that the member for East Grey (Mr. Sproule) has sent to the Orangemen of Nova Scotia a telegram giving his advice and opinion in regard to this Bill. In that organization in Nova Scotia there are many grand men, and noble supporters