

Mr. BELCOURT. Quite so, that is my view.

Mr. R. L. BORDEN. Well then he said: You are not to consider Mormons or the possibility that Mormons and Jews and inhabitants of different religious belief from either Protestant or Catholics, may affect the situation. But if it is a religious majority we know we have in portions of the Northwest Territories, a considerable number of Mormons. For example, what will you do where you have say 2,000 Mormons, 1,000 Protestants, and 1,000 Roman Catholics? What will you do about establishing a school? What I desire to know is, does that condition under the Act of 1875 prevent the establishment of a school section at all?

Mr. BELCOURT. My answer to that is this, that the Mormons and the Galicians and every other religious sect outside of the Roman Catholics and Protestants have nothing whatever to do with the question.

Mr. R. L. BORDEN. I see.

Mr. BELCOURT. That they are outside of it altogether.

Mr. FOSTER. There is no law for them?

Mr. BELCOURT. There is no denominational school law for them. I am speaking of the law of 1875, interpreting that law, and I say the law of 1875 as well as the Confederation Act, 1867, did not assume to bother itself with any other religious sect but these two. That is my argument, I may be wrong, but surely that is very plain.

Mr. R. L. BORDEN. Suppose for example you had in a school section 1,000 Roman Catholics, 500 Protestants, and 2,000 Mormons. In my hon. friend's view of the law the 1,000 Roman Catholics would be the majority mentioned in section 11. He would disregard the Mormons or the Jews altogether.

Mr. BELCOURT. Certainly. That is my view, and that seems to have been at all times in our history the only view which received the consideration of parliament. In 1867, at the time of the Confederation Act, we were not worried over any class but Roman Catholics and Protestants. There was no attempt made at that time, and so far as I know there has been no attempt made at any time or anywhere in Canada, to pass legislation conferring any special right on any other religious denomination than those two.

Mr. A. LAVERGNE. May I ask my hon. friend a question? Does he know the position of the Jews in regard to schools in the province of Quebec?

Mr. BELCOURT. I do not.

Mr. A. LAVERGNE. Well, they are under the control of the Protestant Council of Public Instruction.

Sir WILFRID LAURIER. They have taken their choice.

Mr. A. LAVERGNE. Yes, they have taken their choice, but that proves that the law provided for only the two classes, Protestants and Catholics.

Mr. BELCOURT. That is a fact which must be apparent to everybody. Legislatures have never at any time in Canada provided for separate education except with reference to these two denominations; and if we bear that in mind, we must come to the conclusion that the only object of section 11 of the Act of 1875 was to make legislation to cover those two cases. Now, what does the law say? It says that the majority in a district may establish such schools therein as they think fit. Take the case submitted to me by the hon. leader of the opposition. If there are 1,000 Roman Catholics and 500 Protestants in a district—I take no note of the others, because it seems to me they do not enter into the account—the 1,000 Catholics who are in the majority will establish such schools as they think fit. The next paragraph of the same section provides for the establishment of a Protestant separate school. It may be said that this interpretation would be in conflict with the power conferred upon the legislature of the territory to make regulations and ordinances in respect to education. That is an objection which evidently must be met, and the way in which I meet that objection is this. I say that the Act of 1875 intended that there should be a dual system of schools in the Northwest Territories, either Catholic or Protestant, and that the legislature should be given the power to make necessary ordinances in respect to education, subject to and within the other provisions of section 11. That is, where a majority of Catholics wish to establish a school of their own, the ordinances and regulations which the legislature of the territory is given the power to make, would have to be consonant with the religious belief of that majority. That that was what was intended is evidenced by the fact that the first legislation which was passed by the Northwest Territories to put the law of 1875 into operation established a dual board, having control, one of Roman Catholic schools and the other of Protestant schools. It seems to me that we are beside the question when we import into the interpretation of section 11, elements which at that time did not enter into the contemplation of parliament, and which should not to-day. Now, my hon. friend the leader of the opposition argued this afternoon that we on this side of the House were wrong in assuming that section 11 created an obligation which ought to be respected to-day. My hon. friend argued that because in 1886 we who speak French and who want