

forced to pay their taxes to the school of another denomination other than that to which they belong, and to send their children to such a school. But I wish to refer to the report of the superintendent of public instruction of the province of Quebec to show that this does not affect Protestants only but affects Roman Catholics as well. We find, for example, in the last report that 628 Protestant children were attending Roman Catholic schools; and, on the other hand, 2,252 Catholic children were attending the Protestant schools. Again, in the model schools we find that 290 Protestant children were in the Roman Catholic model schools while 221 Roman Catholic children were in the Protestant model schools. So, if there is a certain degree of hardship and disability in connection with this matter, it affects both classes of the community, and cannot be said to work special injustice towards the Protestant minority. And I may say frankly that we in the province of Quebec would not exchange our school system for any system of national schools that local conditions would enable us to have. In this I do not speak for myself alone, for I realize that I am making an assertion which, to some extent needs to be supported. The Reverend W. I. Shaw, chairman of the Protestant committee of the Council of Public Instruction of the province of Quebec, who occupies the highest educational position among the Protestants of that province, having read, I presume, the article in the *Huntingdon 'Gleaner'*, replied to its assertions in the *St. John's 'News'* as follows:

In your last number an article appeared respectfully asking me to specify the advantages which, I have claimed, we as Protestants have from the dual system of education in the province of Quebec. . . . My answer to your inquiry then is, in substance, under the circumstances we are at least as well off as we could possibly be under such a single system as the province would establish, and in most of our constituencies far better off than if all our resources were pooled to provide one set of schools. . . . The Protestant population of Quebec is 219,639 out of 1,648,898. One third of these are in the city of Montreal and suburbs, where Protestantism, on the admission of professional and disinterested judges, has a school equipment unsurpassed in the Dominion. Would Protestants have such an equipment had we one system? Certainly not. Here we have far more revenue for teaching 10,000 Protestant children than the Roman Catholic board has for teaching 20,000. . . . Another large proportion of Protestants is found in other cities and towns and thrifty rural communities, and they are doing better under the dual system than under single system. . . . What improvement in the present system can any critic suggest that is within the range of reason and possibility to meet the unfortunate position of this small Protestant remnant? . . . I think the facts justify me in claiming that as conditions are now in Quebec, and as they are likely to be for a century or more, the Pro-

Mr. AMES.

testants in this province derive great advantage from our dual system of schools.

The letter from which these extracts are taken will be found in the *St. John's 'News'* of the 7th March. Again on the 21st March, in the same paper, Dr. Shaw says:

In most places in the province Protestants are now much better off with our dual system and in the remaining places, of whose deplorable destitution we hear so much, any single system the province would adopt would leave things as they are or worse for Protestants.

And in a personal letter to myself, Dr. Shaw writes as follows:

The deplorable conditions exaggerated by the *'Gleaner'* relate only to a small fraction of the Protestant minority of Quebec. I am sure that it is not so much our educational system as the great differences of religion and language which naturally decimate our small Protestant communities. The same thing might happen to isolated peoples in any country on earth without any blame attaching to their stronger neighbours.

Sometimes you will hear, however, that there is a grievance, especially in the city of Montreal, and that is the manner in which the money raised from joint stock companies for educational purposes is divided. It is a fact that probably the greater portion of the capital stock in joint stock companies in the city of Montreal is in the hands of Protestants and consequently a certain share of Protestant money passes over to be spent on the education of Roman Catholic children. A statement was recently prepared which set forth the fact that in the city of Montreal \$112,000 annually paid by joint stock companies for educational purposes, went into the neutral panel. Out of this the Protestants got \$27,162 and the Catholics \$84,838, the money being divided, according to school attendance, among the various schools. I do not propose to express an opinion for or against that provision of the Act as it is in force in in the province of Quebec.

Mr. SPROULE. What is the relative value of the property assessed belonging to Roman Catholics and Protestants respectively which goes into that neutral panel?

Mr. AMES. I have no information at hand which would meet the hon. gentleman's question, but roughly speaking four fifths of the capital employed in mercantile operations in the city of Montreal is in the hands of the Protestants. That is a general statement, not necessarily applying to joint stock companies.

Mr. SPROULE. That is what makes up the neutral panel?

Mr. AMES. No, I was simply making a general statement of commercial values. Whether that same proportion would apply to joint stock companies, I cannot say,