

hopes raised and that the people of the province of Ontario had groundless fears excited. The people of the province of Quebec were led to believe that the clause, as originally introduced, tended to give more to the minority in the Territories than they now enjoy, and that was also the interpretation which the people of the province of Ontario placed upon it; and the right hon. gentleman would have appealed far more effectively to the broad spirit of tolerance in this country had he stated frankly and in a straightforward manner the facts, neither more nor less. Had he, in introducing his measure, informed the House that this amended clause number 16 would not satisfy the extremists of either party, but was a fair compromise measure which would in no way interfere with the educational efficiency of the schools in the Northwest, and which was framed in a conciliatory spirit and for the purpose of establishing harmony and unity, I believe that even if both sides did not accept it, certainly the country would not have been worked up to its present state of excitement.

It is because this misapprehension exists, not only in the constituencies generally, but also in my own division, that I find it necessary to explain what is the real purport of the legislation which the government proposes in this amended clause 16. I want my electors to understand exactly what this legislation means which we are called upon to pass.

Without any intention of making disparaging comparisons, without any intention of saying anything to the detriment of the school system of the province to which I belong, without in any way desiring to lessen the credit which is due to those who are working in the educational ranks in the province of Quebec, permit me, Mr. Speaker, to make a comparison between the separate school system, as we have it in the province of Quebec, and the national school system of the Northwest Territories which it is proposed to perpetuate. There is a very wide difference between the two; and if men of good intent only realized what a wide difference there is, I do not think there would be so much heat over this discussion. It will be necessary for me, even at the risk of repeating something which has been already said, to describe the educational system as we find it to-day in the province of Quebec. In the province of Quebec we have a dual educational system. We have a Council of Public Instruction composed of thirty-six members, twenty-four of whom are Catholics and twelve Protestants. This council has jurisdiction and control over all educational matters in the province. We have a superintendent of public instruction, who is a member of the council, but who is really but an executive officer. This council is divided into two sections, the Protestant and the Catholic. The Protestant committee deals

with all matters relating to Protestant education, and the Catholic committee has the same jurisdiction over Catholic education. Therefore we find a dual system of schools. There are Roman Catholic and Protestant universities, Roman Catholic and Protestant normal schools and Roman Catholic and Protestant superior and primary schools. The two systems are entirely separate. We have a dual system of examinations and certificates and inspectors. Each is practically as distinct and separate from the other as though the other did not exist. We have another feature in the province of Quebec and that is the large number of religious teachers engaged in the work of education in that province, and special exception is made with regard to them in our school laws. For while all other teachers are required to be certificated, there is a provision at the end of section 93 of the school Act which provides:

Saving, nevertheless, ministers and members of either sex of religious corporations constituted for educational purposes, who are exempt.

Under that provision we find that a very large number of clerics are engaged in teaching in the province of Quebec. The total number of teachers is 12,072, of whom 4,659 are religious. Of this number, 577 are clerics, 1,070 religious brothers and 3,012 nuns. In the elementary schools 10 per cent of the teachers are in religious orders. In the superior schools, 83 per cent of the teachers are members of religious bodies, and in the colleges 94 per cent are clerical and 6 per cent lay professors. I should be the last one in this House or out of it to utter anything but words of credit and praise for those devoted persons who consecrate their lives to education in the province of Quebec among the members of religious orders. They certainly give back to the state, in the teaching service they render for little or no remuneration, far more than they take from it, and I doubt whether, without their assistance, we would be able in the province of Quebec—at least our Roman Catholic fellow citizens would not be able—to secure for their children the educational facilities which they now enjoy. My only reason for bringing this to the attention of the House is because I want to show that 39 per cent of the teachers in the province of Quebec are members of religious corporations and that none of these are required to be certificated. Then again in the matter of school books and text books, we find that religious teaching permeates the whole system in our province. Here again let me not be misunderstood for I do not wish to go on record as in any way condemning religious teaching in the schools, but I wish to point out that such teaching takes up a considerable part of the curriculum, not only of Roman Catholic but also of Protestant schools. We find in the Roman Catholic schools moral and religious

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