

subject to the approval of the Lieutenant Governor in Council among the Roman Catholic and Protestant schools respectively. There is also a sum collected for marriage license fees, and that money is given entirely to the Protestants, because the Catholic church takes the license fees paid by Catholics. There is besides a marriage license fund which became created in this way. For some years after confederation the marriage license fees were collected by the Dominion government. In 1873 the sums collected were remitted to the provincial government and invested. The interest on this investment and the fees arising from the sale of marriage licenses from year to year are acknowledged by the Roman Catholics to have exclusive Protestant sources and are therefore devoted to Protestant education. There is further a sum of \$4,270 voted annually to the high schools of Quebec and Montreal which are Protestant schools. This is in continuation of the grants made to the two royal grammar schools of these cities which were founded in 1816, and which became merged years ago into the two high schools I have mentioned. The compensation to Roman Catholics on the basis of two to one has never been questioned. The Protestants get one-third of the whole vote and the Catholics two-thirds instead of the Protestants getting one-eighth and the Catholics seven-eighths. With regard to normal schools, the Protestants have the entire control and management of their own normal schools. They control the appointment of teachers the teaching, the granting of diplomas to teachers and the qualifications which teachers must have before they can be appointed. There are two Catholic normal schools and one for the Protestants. We get one-third of the money spent on those schools; and when this question came up in 1857, long before confederation, long before we had the rights guaranteed to us by the confederation compact, it was proposed that the Protestants should receive about one-sixth of the grant which would represent the proportion due them according to population. But what occurred? The Hon. P. J. O. Chauveau—not a Protestant, not an English speaking man, but one of the leading French Canadian Roman Catholics of the province of Quebec—pointed out to his compatriots that it would cost as much to establish and conduct an efficient Protestant normal school as an efficient Roman Catholic one, and that consequently to restrict Protestants to their share according to population would be equivalent to depriving them entirely of normal school privileges; therefore the Protestant normal schools ought to receive just as much as either of the two Catholic normal schools, and the legislature accepted that view of the case. Let me point out to hon. gentlemen opposite, and to Protestants who are crying out against recognizing the privileges to which the Catholic minority are

entitled in the Territories, this example of Christian tolerance and generosity to the Protestant minority in the province of Quebec. The Protestant normal school has always received practically as much as either. For many years—more than fourteen years—the McGill normal school share has been \$13,866.67, while one Roman Catholic normal school has received \$14,900 and the other \$14,233.33 annually. There is a vote for the inspection of schools and the amount varies from year to year, but the Protestants have always received from one-fourth to one-third of the money spent on public school inspection. For the year ending 30th June, 1904, the Protestant inspectors received \$7,575 and the Roman Catholics \$28,100 or just about one-fourth was paid to the Protestants instead of the one-eighth to which they were, strictly speaking, only entitled according to population. We have a Protestant and a Catholic Committee of Public Instruction, and a vote of \$2,500 is made yearly, out of which the expenses of the two committees are paid. The travelling and hotel expenses of the members attending the meetings of that committee, Catholic and Protestant alike, are paid indifferently without any regard to any division of the funds into two parts. But the Protestant committee receives in addition \$1,500 yearly, for its own expenses, for which the Roman Catholic committee gets no equivalent and the Protestant committee has been paid this sum for the last ten years out of contingencies. The expenses of the two committees are therefore paid indifferently, but the Protestant committee gets in addition \$1,500 for which the Catholic committee gets no equivalent. With regard to the journals of public instruction, which are published in English for the Protestants and in French for the Catholics, the Protestant journal got last year \$1,480 out of a total of \$7,550, or about one-fifth of the whole when, according to population, it was only entitled to one-eighth. There are several votes given indifferently to Catholics and Protestant institutions. There is a sum of \$50,000 granted annually by the government for elementary education. It is commonly known as the \$50,000 grant and is distributed by the government of the day. I have here a statement of the secretary of the Protestant Council of Public Instruction in which he says that this grant is divided generally in a fair ratio according to population, but that \$3,000 out of it is given to the McGill normal school for which there is no equivalent given the Catholic normal school.

I think I have given here a pretty clear statement of the privileges and advantages which we Protestants enjoy in the province of Quebec, and I would like to point out that the privileges granted us to-day are not given by virtue of any law or guarantee. Many of them have been given from time to time without any law or statutory enactment but voluntarily, and they have