

the world; a nation which has made her colonies her equals; a nation whose strength lies in the very fact that wherever the British flag floats there is liberty and everything akin to liberty beneath its folds. For whatever reason it may be, England made promises to the French Canadian people. In 1759 the following promise was made on the good faith of the English nation:

That the free exercise of the Catholic Apostolic and Roman religion shall be preserved.

I want you, Sir, to remember that, because I think I shall be able to show conclusively that separate schools—I do not like that word 'separate' schools, because to my mind it means nothing—I want to show conclusively that denominational schools, Catholic schools, are a part of the Catholic religion and that the free right to have Catholic schools is inherent to the free exercise of what this document calls: 'the Catholic Apostolic and Roman religion.' The treaty of 1763 contained these words:

His Britannic Majesty on his side agrees to grant the liberty of the Catholic religion to the inhabitants of Canada. He will consequently give the most precise and most effectual orders that his Roman Catholic subjects may profess the worship of their religion according to the rites of the Romish Church, as far as the laws of Great Britain will permit.

Could a conquering power go further in promises to the small French Canadian people then numbering only 60,000 souls?

Mr. BRODEUR. Do I understand my hon. friend to say that the treaty of Paris would apply to the territory which is to be included in the new provinces?

Mr. BERGERON. My hon. friend had better make a note of all the questions he wants to ask me, and I will answer all of them together at the end of my remarks.

Mr. BRODEUR. I merely wish to ascertain whether the hon. gentleman was indulging in an academic discussion, or whether he was advancing argument to sustain his position with regard to the new province.

Mr. BERGERON. If my hon. friend will listen patiently he will soon know why I am making these observations. The hon. gentleman evidently was not listening to what I said when I was referring to the promises made to the French Canadians and to the Roman Catholics wherever they were in the Dominion of Canada.

Mr. BRODEUR. Even in the Northwest Territories?

Mr. BERGERON. Anywhere. The French Canadian and Catholic people of the Northwest Territories did not come from the moon; most of them came from the province of Quebec.

Mr. BRODEUR. I was under the impression that the Northwest Territories belonged to England before the treaty of 1763.

Mr. BERGERON. If my hon. friend will have patience I will make that plain. I do not object to the hon. gentleman putting questions, but when one is continuing the thread of an argument it is very annoying to have questions constantly put, unless the interruption has reference to something serious. Now, Mr. Chairman, if we take the Quebec Act of 1774, we will find in it substantially the same words. It says:

That subjects may have hold and enjoy the free exercise of the religion of the Church of Rome subject to the King's supremacy, and that the clergy of the said church may hold receive and enjoy their accustomed dues and rates with respect to such persons only as shall profess the said religion.

All this was promised to the inhabitants of Canada at that time who were French and who professed the Catholic religion. I take it for granted that the British government when they made these promises did not mean that they were giving these privileges only to the people who were then living, but that they were according these privileges to the entire race. England said to the Canadian Catholic people: We want you to be contented, we want you to be loyal British subjects, and in order to be so we know that you must enjoy these privileges which are sacred to you.

Mr. FITZPATRICK. Was England giving these privileges to individuals so that they might carry them around in their vest pocket?

Mr. BERGERON. I am not aware that heirs and inheritors of privileges are obliged to carry them around in that way in this country. England was not giving to the French Canadian people any emolument; she was granting privileges. Surely the Minister of Justice is not serious, because he must have had these things in his mind when he drafted clause 16, No. 1, or else there is no sense in that clause.

Mr. FITZPATRICK. My statement is that the treaty was given to the country and not to individuals.

Mr. BERGERON. And my contention is that this treaty was given to the whole French Canadian race. The words are plain and I read them again:

His Majesty will consequently give the most precise and most effectual orders that his new Roman Catholic subjects may profess the worship of their religion.

That is not a privilege given to the state; it is given to the Roman Catholic subjects of the King and it is worded in plain English too. This is the position in which the Catholics of Canada stood at the commencement of our history, and that position was continued at the time of confederation. Coming down to the immediate subject under discussion, let us look at the promises made to the people of the Northwest Territories and