

instruction in the first, second, third and fourth year elementary courses. Prayers and catechism are taught orally, and also, under the head of history, the pupils are instructed in sacred history, the duties of a Christian and the history of Canada. We find also in the Protestant schools that they are likewise opened with prayer, that the children are given scriptural readings and that portions of the scriptures are committed to memory. And I may say that all denominations of the Protestant faith find that they can work together in these schools in perfect harmony and have no difficulty in deciding what religious instruction shall be given the children. Again I want to point out that in the Roman Catholic schools of the province of Quebec the direction of the church authorities is distinctly recognized from beginning to end. On the Roman Catholic section of the council of public instruction there are twenty-four members, twelve of whom are bishops, who have in whole or in part their dioceses within the limits of the province, and the other twelve are laymen. But the bishops constitute always one-half of the total number. And as the bishops always work together and most of the laymen agree with them, it follows that the courses and methods of study will be those which are acceptable to the church authorities. So that we find in the province of Quebec a dual system in which the Roman Catholic section is distinctly sectarian and over which the Roman Catholic church authorities have practically undisputed control.

Now, Mr. Speaker, I wish to say that this system satisfies local conditions. I wish to say that the people of the province of Quebec, both Protestant and Catholic, would not change it if they could. A national school system such as it would be possible to establish in the province of Quebec would give satisfaction to neither party. I do not stand here as criticising the educational system of the province of Quebec and the only reason for bringing these facts before the House is that hon. members may distinctly see that this is not the system which it is proposed to perpetuate in the Canadian Northwest.

Mr. McCOLL. May I ask the hon. gentleman if this Council of Public Instruction which he speaks of is under any department of the provincial government?

Mr. AMES. No.

Mr. McCOLL. It is independent of the legislature altogether?

Mr. AMES. Practically so. The greatest liberty is given to the Council of Public Instruction and its several committees. They pass all regulations in respect to education and although the regulations have to be concurred in by the Governor in Council, as a matter of fact, they are nearly always accepted as drafted.

Now we come to the constitution of the school system as we find it in the Canadian Northwest to-day and which it is proposed by statutory enactment to render permanent. In the first place we find that there exists the basic right of dissent, that where, in a community, there are Roman Catholic taxpayers, these taxpayers may unite and have a separate school. They may then elect Roman Catholic trustees, and these Roman Catholic trustees may engage a Roman Catholic teacher. A Roman Catholic in the Canadian Northwest to-day, cannot be taxed twice for education and that is practically his only advantage. After the school has been constituted in the Canadian Northwest, it cannot deviate in any particular from the fixed national type. That school comes immediately under the control of the government. There is a minister, or a commissioner of education and that officer is aided by a council, but mark you, that council is very different from the Council of Public Instruction such as we know it in Quebec. There is a very great difference, because, as I said, our council passes regulations, looks after the administration of the schools and is very rarely in any way interfered with, but the council which exists in the Canadian Northwest is a purely advisory body. It has no right to vote. It can simply suggest, counsel, consider and make reports. It meets once a year and is merely a sort of expert advisory board to the government which may accept or reject the report submitted to it. The Northwest system as I said is completely under the control of the government. The Minister of Education is himself a member of the government, responsible to the legislature and to the people, and under him there exists a uniform system of national schools throughout the Canadian Northwest. We have one normal school and every one who would be certificated as a teacher must either pass examination or go through that normal school. No teachers are permitted to teach in the Canadian Northwest unless they are duly certificated. It would be impossible for members of religious orders to teach in these schools as members of these orders. They may teach as teachers and cases are on record where certain of the nuns have been at considerable difficulty and trouble to pass through the normal school at Regina, just as every one else must do, in order that they may be qualified and certificated to teach in the separate schools of the Canadian Northwest. But the fact that they are nuns gives them no right to teach in the separate schools of the Canadian Northwest. The whole system is uniform. We have uniform certificates for teachers, uniform examinations, and uniform inspectorates all of which show that the system is a national system. In the matter of school books, we find that the same school books are used in all the schools whether public or separate, with the exception of the first