

and the British constitution by what are called the rebel and disloyal members from the province of Quebec, yes Sir, taught British principles by the very men who have been arraigned in the Toronto 'World' as being disloyal to British institutions. I wish that the hon. members on the other side of the House had a little more of the British spirit and the British training that we French Canadians have in the province of Quebec. If they had, Sir, you would perhaps hear a little less of their cries about loyalty and see in them a little more of the true spirit of loyalty. Lord Watson, speaking of the idea of denominational schools in the minds of Roman Catholics said:

I rather think that the original idea of denominational schools is a school of a sect of people who are desirous that their own religion should be taught in it, and taught in their own way—a doctrinal religion; and not only taught because religion is taught in a non-sectarian school, but, in the view of those who founded denominational schools originally, the theory was that their views of religion and teaching of their religion should permeate and run through all the education given in the school—that, whether it were rudimentary science or anything else, there should be an inoculation of the youthful mind with particular religious views.

We have seen that from the hour of opening in the morning until half-past three in the afternoon the schools in the Northwest are practically non-sectarian or neutral schools. Well, Sir, with regard to neutral schools, I will give you, not the opinion of any narrow and illiterate French Canadian, but the opinion of men on the other side of the Atlantic whose reputation has extended over the world, and men who belong to the Protestant sects. Mr. Guizot, a Protestant, and a historian of some note, a Frenchman, but not a French Canadian, says:

Popular education must be given and received in a religious atmosphere so that religious impressions and habits penetrate the child from every where. Religion is not an exercise or study to which one assigns a given hour or place. It is a law, a law which must make itself felt constantly and everywhere and which only at that price has a salutary action upon soul and life. That is to say that in primary schools religious influence must be habitually present. If the priest is defiant or isolates himself from the teacher, if the teacher considers himself as the independent rival, and not the auxiliary of the priest, the moral effect of school is lost.

Lord Derby writes:

The secularized school is the realization of a mad and dangerous idea.

Sir Robert Peel said that such a system violated the right of conscience. Mr. Gladstone, whose opinion I hope will be received with respect on the other side of the House, said:

Any system which places religious education in the background is a pernicious one.

Mr. A. LAVERGNE.

Is not that the system that we have had in the Northwest since 1892, when the attempt was made to abolish the system of separate schools?

Now, Sir, what do we Catholics ask for? We have not the intention of robbing our fellow-citizens belonging to different creeds of the smallest piece of their school rights; but we claim ours loudly, as must do free citizens, and with the calm and confident conscience of Christians. And, Sir, if the Catholics have a right to their schools, why should we not give those schools effectively to them? The question is not as to the merits or the demerits of separate schools; yet in passing I may give in a few words some idea of the character of the separate schools of Quebec. I shall not speak at length of the results of the neutral schools of the United States. I may say this, however, that we have seen in that country divorces increasing, the race difficulty increasing, the fight between capital and labour increasing, murders increasing, and religion diminishing. I do not want to insult gratuitously the United States as hon. members on the other side of the House put it; but, Sir, have we not a right to be proud of our Canadian institutions when we compare them with the institutions of any other country, especially those of the country that is closest to us, and in the light of the facts which have been put before the public in the United States themselves? I said that religion was decreasing in the United States, and I can prove that, not on any Canadian authority, but on the authority of the New York 'Telegram,' which in 1896 said that the number of adherents of all the churches in the United States does not exceed twenty-three millions, that is, one-third of the population. Well, Sir, if that is the way the United States have succeeded with the system of Godless schools, do you not think that we have a right in this country to guard our fellow-citizens against the same system being imposed upon them?

The hon. member for East Grey (Mr. Sproule) said it was his own business whether he thought religious teaching in the schools was right or wrong. I am proud to say that I am in favour of religious instruction in schools. Very different from the attitude of the hon. member for East Grey was the opinion of a Methodist, Dr. Ryerson, which was quoted at Cornwall on August 31, 1878, by no other than Sir John A. Macdonald, whom I hope the hon. member for East Grey will not go back upon. This is what he said of Dr. Ryerson:

He has stated that the Separate School Bill did not injure common schools, but had widened the basis of education.

Well, Sir, if Sir John A. Macdonald could state that the Separate School Bill of 1875, had widened the basis of education, I do not think the public school has widened the minds of our friends on the other side of the