

to every child who is capable of understanding his duties to himself and to his country. Of course, the next clause is simply one providing for the manner in which the teaching shall be done. It must be by a Protestant clergyman whose charge includes any portion of the school district, or by a person duly authorized by such clergyman, or by a teacher when so authorized. I presume that the intention of this provision is, that if the teacher is considered fit for the work, he may be so authorized by the clergyman. I do not know of any other interpretation that I could put upon it. The fourth clause provides:—

Where so specified in such resolution of the trustees or where so required by the children's parents or guardian; religious teaching during the prescribed period may take place on certain specified days of the week only, instead of every teaching day.

Another clause provides that there may be three days in which the Roman Catholics can teach religion after school hours, and the other three days can be devoted to Protestants, if they desire to have their children taught any religion, or to send a clergyman to those schools. Practically I look upon the whole of these regulations as an utter farce. They can never be carried out, nor would they meet the requirements or wishes of those who hold the views of the minority of Manitoba. The fifth clause reads as follows:

In any school in towns and cities where the average attendance of Roman Catholic children is forty or upwards, and in villages and rural districts where the average attendance of such children is twenty-five or upwards, the trustees shall if required by the petition of the parents or guardians of such number of Roman Catholic children respectively, employ at least one duly certificated Roman Catholic teacher in such school.

It goes on to make the same provision in case there are a requisite number of Protestants. I would like to ask any one who has experience in public school matters, what benefit can possibly arise to the children from the provision in that section of the agreement? The teachers are not permitted to teach the religion of any sect or of any church, and surely it matters not to Roman Catholic child or parent, or to a Protestant child or parent, whether the rule of three or a problem in Euclid is taught by a Roman Catholic or by a Protes-

tant teacher. I have yet to learn that there is any particular religion in the teaching of a child that three times three make nine, and whether he is taught by a Roman Catholic or a Protestant is a matter of perfect indifference. Why a provision of that kind should be made drawing a distinction between the teachers under such circumstances must be a marvel to everyone, unless we come to the conclusion that it is to tickle the ear and the fancy of men who never think beyond the fact that they are Protestants or Roman Catholics. In my younger days this question of the creed of a teacher never was considered. When I was a boy, a large number of the teachers in the town where I resided, were educated gentlemen who had come out to this country under adverse pecuniary circumstances, and took up teaching as a means of livelihood. No one objected to them as teachers. No one in the section of the country in which I lived objected to any teacher because he happened to be a Protestant or because he happened to be an Irish Catholic—I do not say French Catholic, because in that section of the country there were very few, if any. The next section simply provides for the giving of power to the Department of Education to make certain rules and regulations in order to carry out the terms of this agreement. There is but one other point in connection with this agreement to which I would draw your attention, and that is the tenth clause which provides that when ten of the pupils in any school, speaking French, (or any other language other than French) as their native language, the teaching of such pupils shall be conducted upon the bi-lingual system. There is no provision in this regulation for the teaching of English in the section. I dare say my hon. friend from Manitoba will understand this point better than I do. In a section where the large proportion of the inhabitants are Roman Catholics and are French and speak the French language, supposing that there happens to be the requisite number of Protestant children in that particular school section, what provision is there here that they shall be taught the English language? There is but one answer to that question and that is, if the school law of Manitoba provides that in all cases the English language shall be taught.

Hon. Mr. MILLS—The majority could take care of itself.