

of the same generosity, I may state that the county of Ottawa was represented in the Local House by a Protestant member for years. The warden of that county was a Protestant; for years the Mayor of the most Catholic city in the whole province of Quebec—the city of Hull—was a Protestant, and so I could name a good many other counties with a similar record. I could name the county of Lotbinière, which is almost exclusively French-Canadian and Catholic, and that county sent a Protestant representative to this House. More than that, it sent to the Quebec Parliament—a Catholic Parliament—a Protestant gentleman to represent it. I tell the hon. member that there is no spirit of intolerance in the province of Quebec; there is no bigotry in the province of Quebec. There is certainly a spirit of disgust, but that disgust is entirely due to the miserable attempt of the hon. gentleman to fasten against them this charge of bigotry. Does he claim that the French-Canadian people have no rights in this Dominion of Canada? He tells us here plainly that the object is to do away with their language. Have they not as much right to speak the French language as he has to speak the English language? What is the object of all his hostility against the French language? What is the object of all his hostility against institutions which have been established in this country, and which have been found to work successfully here? Does he mean to say that a population of nearly two millions shall have no right in the Dominion of Canada? Sir, I tell the hon. member that every time he stands up in this House to attack us as he has done to-day, there are nearly two millions of Roman Catholics in this country who mock at him, who laugh at him, who treat him with contempt; and here in this House what is his following? One lone gentleman; that is the following he has here, after all these years of agitation against the Catholics. I tell the hon. gentleman that the Catholic element in Canada has been truer, and a better friend of the Dominion than ever the hon. gentleman was. What has he done for the country? Let us examine his career from the beginning to this moment. Let us examine what he was outside the House; let us examine what he has been inside the House. What has he done after all these years to promote the prosperity of his country, or good feeling amongst our people? Nothing, nothing, but a few mean, despicable attempts at imposing a peculiar kind of legislation on this country. He spoke of the Manitoba School Act; he no doubt means to say it is a success. I would like to ask the hon. gentleman, does he mean to say that public schools or Protestant schools exist to-day in the province of Manitoba? The hon. gentleman who introduced the School Act is in this House to-day, and he is able to speak for himself on the subject. The Protestants in the pro-

vince of Manitoba, who are in a majority, abolished the Catholic schools under the pretence of establishing public schools. Are public schools in existence in the province of Manitoba to-day? No, there are no public schools in the province of Manitoba. I said so last session; I said so the session before. The schools which exist to-day in the province of Manitoba, to which we Catholics are obliged to subscribe, are purely Protestant schools.

An hon. MEMBER. No.

Mr. DEVLIN. I beg pardon, yes. The best authority on that subject is the gentleman who introduced those schools, and I will quote his own words. The hon. member for Winnipeg (Mr. Martin), speaking a short time ago, said:

He was himself not satisfied with the School Act and had never been so. He had made a strong effort to have the public schools controlled by the Government really made national schools, with religion obliterated. And he was now more convinced than ever that that was the only school which could be justified as constitutional. They said that the state had no right to interfere in the matter of religion, but he contended that they could not do the one without the other. It had been urged by satisfied supporters of the Act that none could complain of the devotional element introduced, as it was of the broadest nature, but they found that the Roman Catholics had the very greatest objection to this provision of the Act, and he was dissatisfied himself and was glad many Protestants shared his objections. It had been said that in the event of his opinions being adopted our public schools would be Godless schools, but by many staunch supporters of the School Act it had been privately admitted to him that the religious exercises practiced in the schools at that time were without value * *. The Roman Catholics had honestly stated that in their belief the two forms of education should go together. The Protestants admitted, on the other hand, that it was impossible to have religious training in schools, and only asked that it be recognized, insisting, however, on imposing their views on others in that respect. Rather than that small amount of religious training should be done away with in the schools, the Protestants said they would prefer the old state of affairs. He would leave it to his audience to determine which was the more honest stand of the two.

And, Sir, documents have recently been put into the possession of every reader in this country by the Venerable Archbishop of St. Boniface—documents which we will quote further on in the debate on this Bill—showing conclusively that the schools which exist to-day in Manitoba are not public schools, but simply and purely Protestant schools. I have quoted from the hon. gentleman who introduced this villainous School Act in the province of Manitoba to the effect that the schools there are Protestant schools. And this is your great generosity towards the Catholics of Manitoba. You wanted public schools, you said, on the broad grounds of