

the parish and head of the school. Of the one hundred and one schools, twenty-two are disbanded, for what reason, I do not know. Whether it was that the demand for education no longer existed I cannot say. It may be in consequence of the Act of 1890; perhaps it was. There are thirty-five schools that have not come under the Act of 1890, and are maintaining themselves at their own expense. It is those schools that have a grievance. It is the supporters of those schools who from conscientious motives desire to conduct them on the separate school principle. Those schools are mainly, or altogether, in what is called the old Selkirk settlement. The Act of 1890, of the province of Manitoba does not deprive any one from educating his child as he thinks best. He can educate his children in any manner or form he thinks proper, but, of course, if the school to which he sends his children takes the government grant and public aid, then it has to conform to the laws of the country governing education. If he does not wish to comply with the laws of the country governing education then the school does not get the grant.

Hon. Mr. SCOTT—They must all pay taxes.

Hon. Mr. BOULTON—I am going to explain to you about the taxes. In the first place, the government of Manitoba gives a grant of \$130 to every school, or rather to each teacher in every school that is maintained open for twelve months. If it maintains itself opened for six months, it gets half of the grant; if for three months, it gets one-fourth of that grant. That grant comes from the revenue of the province of Manitoba—there is no tax for that. It is merely a deprivation of that portion of the public money to which they might be entitled. Our School Act says that each municipality shall out of its revenue pay \$240 to each teacher. For that, of course, the individual members, composing the municipality, would have to contribute their share of taxes. Those are the taxes that the people have to pay; they have to pay their proportion of taxes to any public school in the locality. That is the way the public school is supported—\$240 from the municipality, \$130 from the government, or in all \$370 for each school, or in the case of two teachers \$370 more. Any additional sum required for the support of the schools would have to be taken from the school dis-

trict which is carved out of the municipality in order to accommodate those within a radius of three miles of the school centre, but the main part of the money which supports our schools come from the municipality and from the legislative grant. The legislative grant, as I have explained before, is not a burden on the taxpayer; it is taken out of the provincial revenue. The \$240 may be considered a tax, so far as their share relates to other schools in the municipality, on those who support their own schools, but do not come under the national system, but, of course, in their case if they do not accept municipal aid there is no tax raised by the municipality for their school and they have not to pay it. You understand that those thirty-six schools to which I have already referred come under the national system. They get from the municipality \$240 a year for each teacher, and from the government \$130 a year, and they conduct their schools under trustees elected by themselves. The convent at Brandon gets its share of the government and municipal grant. If it conforms to the regulations of the provincial system the convent in Winnipeg the same under the national system of education.

If they happen to be all Roman Catholics, they will have all Roman Catholic trustees. If the population is divided between Roman Catholics and Protestants they have to regulate it as they best can, but they are subject to no disability at all. The only question is as to the regulations in regard to teaching religion, and I feel quite sure that there is a reciprocity about that. I feel quite sure that there is an elasticity about that. If it is a Roman Catholic school the inspector comes around once in six months, and that is about the limit of the supervision that is given. If, in the meantime, the priests desire to impart any religious instruction, I do not think anybody, unless it might be the trustees themselves, would have either the authority or the desire to interfere, so that the national system is not such an injurious one as many people believe. However, that I have nothing to do with; that is a question for the Roman Catholic minority to decide, they have put forth the claim that they have been deprived of certain rights, and we, as part of Parliament, have to consider what were those rights and how far they have been deprived of them, as well as how a remedy can be applied without