

ter should be treated with contempt. I do not so read the constitution. I understand the constitution and the decisions of the Judicial Committee of the Privy Council as establishing this—that, where rights and privileges are taken away, the duty of the restoring of them rests with the Government and Parliament of the Dominion. Therefore, it becomes of the most vital importance to know what rights and privileges have been taken away and how they can best be restored.

Mr. LAURIER. Hear, hear; that is the very point.

Sir CHARLES TUPPER. I think so—what rights, what privileges, have been taken away. A privilege may not be a right, but, under the constitution of the country, I do not gather that any broad distinction is drawn between the rights and the privileges that were enjoyed and that were taken away. Were our delegates to assume, in spite of the judgment, that they were to go on without reference to the feelings of or desires of the minority? I think not. I think that the duty devolved upon them, knowing the decision that had been given and the terms of the instructions they had received, to deal with this matter in such a way as would, at all events, put the question in a position that the rights and privileges that had been withdrawn from the minority under the Act of 1890, should be restored. I cannot help thinking that any person, dispassionately regarding this question, will come to the conclusion that it would be impossible that they should go further than they did in reference to this matter. What were their suggestions for the settlement of this question?

Legislation shall be passed at the present session of the Manitoba legislature to provide that in towns and villages where there are resident, say, twenty-five Roman Catholic children of school age, and in cities where there are, say, fifty of such children, the board of trustees shall arrange that such children shall have a school-house and school-room for their own use, where they may be taught by a Roman Catholic teacher; and Roman Catholic parents, or guardians, say, ten in number, may appeal to the Department of Education from any decision or neglect of the board in respect of its duty under this clause, and the board shall observe and carry out all decisions and directions of the department on any such appeal.

I do not know how any hon. gentleman who is willing to restore these privileges in the slightest degree, can say there is anything unreasonable in that.

Provision shall be made by this legislation that schools wherein the majority of children are Catholics should be exempted from the requirements of the regulations, as to religious exercises.

I do not think that the strongest opponent of the Bill would not say that the converse of this would be revolting. That children shall be compelled to receive religious in-

struction which is in antagonism to the wishes of their parents, is what no man with any sense of justice would suggest.

That text-books be permitted in Catholic schools such as will not offend the religious views of the minority, and which from an educational standpoint shall be satisfactory to the advisory board.

In other words, they are to be first-rate schools, under the control of a body appointed by the government of Manitoba, in order to secure a high order of education and to make it certain that they shall be as efficient as the other schools of the province, but that provision shall be made that there shall be nothing in the text-book to offend the religious susceptibilities of the Roman Catholics.

Catholics to have representation on the advisory board.

Now, Sir, I may say that the smooth working of the Educational Act of Nova Scotia is due to the reason that, without providing separate schools by law, it has yet practically met the wishes of both Catholics and Protestants in Nova Scotia, has been the fact that the Council of Public Instruction is the government of the day, and, as the Roman Catholics are always represented in that government, it is impossible to have any regulations or arrangements made that are not satisfactory both to Roman Catholics and Protestants. This simply calls for a recognition of the same principles, and that on the advisory board Roman Catholics shall have a representative. The appointment of one single Roman Catholic on this board of eight or nine members in all that would be required.

Catholics to have representation on the board of examiners appointed to examine teachers for certificates.

I am sure that no person will for a single moment object to that.

It is also claimed that Catholics should have assistance in the maintenance of normal schools for the education of their teachers.

I do not see any reason why they should not be given the means to give their teachers just as high an education as is secured by attendance at the Protestant schools.

The existing system of permits to non-qualified teachers in Catholic schools to be continued for, say, two years, to enable them to qualify, and then to be entirely discontinued.

That was found necessary by the circumstances of the case, in which a number of persons who, perhaps, would not be able to pass the examinations at this moment required of Catholic teachers, might continue to teach, if they complied with the other requirements of the law with reference to qualifications.

In all other respects the schools at which Catholics attend to be public schools and subject to every provision of the Education Acts for the time being in force in Manitoba.