

Hon. Mr. KAULBACH—Would not the same argument apply to the other provinces, supposing the relative position of the different religious bodies were changed?

Hon. Mr. BOULTON—The provision in the British North America Act applies to the province of Quebec and the province of Ontario, but, as I have already stated, it does not apply at all to British Columbia, Prince Edward Island, New Brunswick and Nova Scotia and the finding of the Judicial Committee of the Privy Council says subsection 3, of section 93, British North America Act, does not apply to Manitoba that the case is governed by section 22 of the Manitoba Act. This western territory is a great tract that has yet to be occupied. It was not occupied at the time of which I am speaking. At that time there were only 12,000 people residing in the Selkirk settlement. It was a very limited colony, indeed, and the rest of the country was a bare plain. That bare plain has since, in the course of the development of the country, become occupied, and now the settlers who are coming in there, settlers who possess the same constitutional rights and privileges as those who were there before, are called upon to defend themselves against what may be very properly termed—I will not say an effort to deprive them of their liberties—but their claim to a right which undoubtedly exists in every other part of the Dominion. The effort which is now being made to extend those limited rights is depriving us of our constitutional privilege to say how we will conduct the educational affairs of the province. In the constituency of Marquette, there are ninety-five churches, five of which are Roman Catholic. In the constituency of Lisgar, there are forty-eight churches, nine of which are Roman Catholic. A portion of Lisgar is in what used to be called the Selkirk settlement. In Provencher, which is essentially the Selkirk settlement, there are thirty-three churches, fourteen of which are Roman Catholic. In the constituency of Selkirk itself, which is in south-western Manitoba, the constituency which is represented by the Minister of the Interior, there are ninety churches, seven of which are Roman Catholic. In the city of Winnipeg there are twenty-five churches, only two of which are Roman Catholic. This will indicate clearly in what proportion the population is divided

as to religion. Then take the population of the different constituencies. The population of Lisgar, which is situated north of Winnipeg, and part of which used to be in the Selkirk settlement, is 22,000, of whom 4,000 are Roman Catholics. In Marquette, there are 36,000 people altogether, 1,986 of whom are Roman Catholics. In Provencher, there are 15,469, of whom 8,900 are Roman Catholics. In Selkirk, that is to say in south-western Manitoba, there are 53,000 persons; 3,198 of those are Roman Catholics. In the city of Winnipeg there is a total population of 25,639, of whom 2,470 are Roman Catholics. That is the way the population is divided, so far as religions are concerned, and so far as we are able to gauge from the erection of churches in the province. The constituency of Selkirk, containing 53,000, forms part of what is called the added territory of Manitoba and did not come within the bounds of the Selkirk Settlement at all. It has a Roman Catholic population of only 3,198, and the argument is that these 3,198 Roman Catholics, sparsely scattered throughout the 53,000 people, shall be granted privileges which are denied to the remainder of the 53,000 people. The province of Manitoba as expressed in its legislation is opposed to anything in the shape of denominational schools. Recollect, I am not now arguing on the question of separate schools, which I contend is a question of provincial politics altogether. If it was a question in Manitoba whether there should be separate schools or not, I am not prepared to say what stand I should take—I am not prepared to say that I am irrevocably opposed to separate schools. But it is not that question which is before the House. It is not a question whether the Dominion Government shall say there shall be separate schools in Manitoba or not. The question we have to deal with is how far should the Dominion Government interfere with the constitutional liberties of any province of Canada. That is a question far greater than the rights of the Roman Catholic minority in this particular case, because if you were to place us in the position that some would place us in, you would convert a right to a minority into a great wrong to the majority. In trying to do justice to a small minority you would be doing injustice to a large majority, and it is to avoid being placed in a position of that kind, that I have thus early brought this matter before the House.