

them to work out their own case in each section.

Mr. M. C. Cameron, since Chief Justice Cameron, spoke in the strain of being satisfied.

So, we find as late as 1866, no guarantee for the Protestant minority, no *sine quo non* for confederation, the resolutions of 1865 adopted, the subsequent resolutions of 1866 embodied, and delegates appointed to go to England for the purpose of carrying out the Confederation Act. In England, Sir, notwithstanding the promise that had been made here in this Parliament, notwithstanding the promise that no change would be made in these resolutions without submitting them either to Parliament or to the people; in England, they met at the Westminster Palace Hotel in the month of December, and they recast a new scheme of confederation. It is perfectly true, that in that scheme of confederation as finally changed and adopted at the Westminster Palace conference, Sir A. T. Galt did move, and it was accepted, the clause which we have heard so much about here. Now, Sir A. T. Galt was in a sense the representative not merely of the Protestants, but of the British speaking people in the province of Quebec. They had been agitating unquestionably. Notwithstanding the generosity which we always hear so much about—the generosity of the majority who are never tired it seems of heaping favours upon the Protestant minority in this province of Quebec. That Protestant minority of Quebec mistrusted their masters, and they were agitating and insisting that some protection and some guarantee should be given them, prior to the Confederation Act going into effect. They had been promised an amendment to the school law, but that amendment to the school law had been defeated and withdrawn, and they were bound and compelled to assert and to protect themselves. And so, we find that the clause was introduced in England—I refer now to Mr. Pope's compilation of those matters—the question was introduced in England apparently at the instance of the Colonial Secretary, Lord Carnarvon. It is not to be found in or based upon anything that took place in the conference itself, yet, we get another limitation upon the legislative power of the province. Let me draw attention to that clause. It appears as clause 42, on page 107:

All the powers, privileges and duties conferred and imposed upon Catholic separate schools and school trustees in Upper Canada, shall be extended to the Protestant and Catholic dissentient schools in Lower Canada.

Now, Sir, that was not by virtue of any agreement made at Quebec. It is not to be found in the resolutions that were passed by the Parliaments of United Canada. It is not to be found anywhere until you get to the conference that took place at the Westminster Palace Hotel, and you look in vain through the minutes and the resolutions

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at the meetings of that conference, to find why this clause was introduced. Its history, so far as I can gather is this: That the Protestant Protective Teachers Association petitioned Her Majesty the Queen, and the petition is to be found at the end of this book, as follows:—

That notwithstanding the legislative union of Upper and Lower Canada there exists in each portion of the united provinces a distinct educational system.

That under the educational law of Lower Canada, and in consequence of the denominational character of the schools of the Roman Catholic minority, Your Majesty's subjects, professing the Protestant faith, are subjected to serious disadvantages: first, in being deprived of the benefits of a general system of education similar to that enjoyed by their fellow subjects in Upper Canada; secondly, in their liability to be taxed for the support of the Roman Catholic schools; and thirdly, in the difficulties which they experience in establishing non-denominational or separate schools and seminaries of higher education for themselves.

That, though the injury thus inflicted on education, has been the subject of frequent complaints on the part of the Protestant population, and as your petitioners believe, has tended to discourage the settlement of Protestants in this province, and has caused many families to leave this country for others in which they might avoid such inconveniences, no remedy has hitherto been granted by the legislature.

That, in prospect of the confederation of the province, under the constitution adopted at the Quebec conference, by which it was proposed that education should be under the control of the local legislatures, the Protestants of Lower Canada became alarmed lest they should continue to labour under these disadvantages, and to allay the feelings thus generally existing, solemn pledges were made by the members of the Government, that the grievances complained of should be redressed by parliamentary action before confederation.

That, though a Bill for this purpose was introduced by the government in the last session of the legislature, it was almost immediately withdrawn; and unless provisions to this end can be introduced into the Imperial Act of Confederation, your memorialists fear that their educational rights will be left to the control of the majority in the local legislatures without any guarantee whatever.

So that, the Protestants were looking after themselves, and they were petitioning and did petition Her Majesty, and asked that the Imperial Government—faith having been broken with them, faith having been broken with them here in the withdrawal of the Bill of 1866—they petitioned the Imperial Government to see that provision was made to protect their rights in the Imperial Act of confederation. And so, we have this clause. And what is this clause? We have already the clause which prevents the local Parliament of Ontario from interfering with Catholic schools or separate schools. We have now a law declaring—and that will be found as a part of the code of education—declaring, that whatever rights the Catholics had at the time of the union, these rights should belong to the Protestants. And