

The ATTORNEY-GENERAL said the hon. gentleman knew perfectly well that the B. N. A. Act expressly provided for "denominational schools," and spoke of the schools of the "Queen's Roman Catholic subjects," and that by the express terms of the B. N. A. Act the Legislature had no power to interfere with the existing rights of any class of persons with reference to the said schools. He had no doubt whatever

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would hold that the House had no jurisdiction—no power—to interfere with Separate Schools as regards religious instruction. On some other points there was more or less difficulty. The member for North Grey had a Bill in which he sought to compel all the teachers of Roman Catholic schools to hold the same class of certificates as teachers of the Public Schools. At the Union of 1867 these schools, by express enactment, were entitled to employ teachers qualified as teachers by the then law of either Upper or Lower Canada, and teachers so qualified by the law of Catholic Lower Canada were entitled to be employed by any Separate Schools in Upper Canada which chose to employ them. I presume the object was to include certain religious orders. This is claimed to be one of the rights or privileges conferred on Separate Schools by the Constitution; and these teachers in case of being selected by the Roman Catholic supporters of a Separate School, claim a right to be teachers of such a school, and to be employed in that capacity.

It being now 6 o'clock the Speaker left the Chair.

After recess Mr. Mowat resumed. He said in the bill brought down by the Minister of Education there was no provision for the ballot, because the Government believed that the Separate School supporters did not yet want the ballot. There were the same reasons for the ballot in Separate School elections as in Public School elections. It was commonly suggested that the ballot was also necessary for the protection of the Roman Catholics against their clergy. Having possessed himself of all the information available on the subject, he was satisfied there was no such antagonism between the clergy of the

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the people of that Church, as the argument of the Opposition assumed—that as regards the clergy and the mass of the people of the Church of Rome, there was the utmost confidence, respect and