

The Lieutenant-Governor in Council may authorise the payment to each member of the Board of Examiners appointed for the examinations of cullers or measurers of saw logs cut upon the lands of the Crown, as remuneration for his services, a sum not exceeding four dollars per day, while actually employed as such examiner.

"Also, that from and after the 30th of April, 1889, the patentee, his heirs or assigns, of land located or sold under the Free Grants and Homestead Act, after the 5th day of March, 1880, shall be entitled to be paid out of the Consolidated Revenue of the Province, on all pine trees cut on such land subsequent to the 30th day of April next after the date of the patent, and upon which dues have been collected by the Crown, the sum of 33 cents on each 1,000 feet board measure of saw logs, and \$4 on each 1,000 cubic feet of square or waxy timber."

The resolutions passed without discussion.

THE SEPARATE SCHOOL DEBATE.

The Attorney-General then rose, amid the applause of the House, to resume the debate on the Separate School Bills before the House. He began by alluding to the extreme delicacy of the question that was under consideration. It related to matters on which Roman Catholics and Protestants both felt greatly interested, and their sympathies did not run together. The members of this House were very largely belonging to one of these two denominations. In a House of ninety members there were but eight Roman Catholics—all the other members were Protestants. It was the more necessary therefore that, when matters of interest on which they were divided in this way in their sympathies came to be considered, they should be considered with the greatest possible care, in order that the members of the House might not mislead themselves as to the proper course to take. Now, almost every speech that had been made from the other side of the House was an appeal to the Protestant sentiment of the country and to the anti-Roman Catholic sentiment of the country. The hon. member for London had disclaimed one or two things, in which he was not followed by other members on his side of the House. Mr. Meredith had disclaimed any intention of supporting a demand for the abolition of Separate Schools, but he was not followed in this by all his friends on his own side of the House nor by all his followers in the country. Mr. Meredith also disclaimed the view urged in this House by others that it was the part of the Government to do nothing that would increase the efficiency of Separate Schools. On former occasions Mr. Meredith had been very distinct in expressing his opinion that Separate Schools were entitled to have everything done for them that would increase their efficiency. He had said something similar now. But not so with some of his followers. The Government had been found fault with because it had endeavored to increase their efficiency. It had been contended that nothing should be done in that direction. But whilst on these two points referred to Mr. Meredith had acted as he had mentioned, he had by no means kept from making the same sort of appeal as his friends in the House and outside were making every day. Mr. Meredith had read extracts from observations made by various Roman Catholic papers, in which they claimed deference and obedience to their priests and Bishops on the part of the laity, and had insisted that the Bishops sympathised with this. Well, that was a matter on which the sentiments of these Bishops were not the sentiments of the Protestants on the Government side of the House any more than they were those of the Protestants on the Conservative side of the House. They related to a matter for Roman Catholics themselves to consider. It was for them to decide what amount of obedience they owed to their priests and Bishops and what amount of obedience they would show them in this matter. They made no provision whereby the Bishops could exercise any authority of this nature. In the eyes of the law no Bishop or priest had any more power than a layman. It was for the Roman Catholics to consider how far the doctrines of their Church required obedience in such matters to their priests and how far those doctrines were in conformity with their conduct. It was a well-known fact that educational matters were pronounced by the authorities of the Church of Rome to be matters of religion, as he understood it, as much as the sacraments themselves were, and these pronouncements had been made from time to time in times past. They were not new. There was no new expression by that Church on the subject made recently. The view the authorities had lately been expressing they had always maintained. That was known to be the dogma of the Roman Catholic Church when the Separate School Act was passed in 1863.

Mr. Meredith—Did they then demand this obedience, and say it was a religious duty?

The Attorney-General—Yes, so far as their own people were concerned. In one of my speeches I have shown that it is regarded as being as much a religious duty as the sacraments. We don't sympathise with them, and we don't take that view; but it is a well-known fact that it is as I have said. We knew all about their doctrines when the Separate School Act was passed in the old Province of Canada. They were very well known in 1863. They were very well known in 1864, when the Quebec resolutions, which are the foundation of the British North America Act, were passed. They were equally well known when the British North America Act itself was passed. They were all well known then, and did not come to our knowledge recently.

Now, continued the Attorney-General, it had been stated by hon. gentlemen on the other side that there were more Roman Catholics supporting the Government than the aggregate majority of the Government all over the country. The hon. gentleman who had made this contention (Mr. H. E. Clarke) had put that aggregate majority at five thousand—he (the Attorney-General) did not know on what grounds—and had then asserted that the number of Roman Catholics who voted for the Government was considerably larger than five thousand. But the hon. gentleman should remember that whatever vote was received from the Roman Catholics was spread all over the country, and did not come from any particular constituencies. The Government had a large majority in many constituencies without the Roman Catholic vote, and their majority was simply swelled by that vote; and again in other places the Conservatives were so strong that the proportion of the Roman Catholic vote cast for the Liberal party

did not affect the result at all. Then there was another fact to be considered. If there was any serious and substantial question between the Roman Catholics and the Protestants the Roman Catholics might have been expected to be found all on one side; and if there had been no such union it was because no such question had arisen. The Government had passed several amendments to the Separate School Law which, at the time of their passage, had had the support of both sides of the House and of the country, too. There was not one of these amendments but had the approbation of hon. gentlemen opposite, not one that was opposed by them; and the approbation of the country was as strong as that of the House. He did not remember a single objection urged outside the House against these amendments until the recent agitation had commenced. There had been none, so far as he had seen, in the newspapers, or, so far as he had heard, by the clergy or the laity of the Province, or even by the Orange Associations of Ontario. None of them had said anything in opposition to the amendments. So extreme had been the care of the Government to confine its enactments on this subject within limits that would be generally approved of by the Protestants of the Province, that these amendments had been almost everywhere approved by Protestants. Now, if the only matters that had arisen in this House especially affecting Roman Catholics were matters that had been approved of by everybody at the time, he could certainly say no cause of substantial difference had arisen between Protestants and Roman Catholics. One consequence of the great power of the Government in the House, and of the great preponderance of the Protestant supporters of the Government was that serious questions of difference between them, in which Protestants would be found on one side and Roman Catholics on the other, had not been brought up in the Legislature, and had not been by anybody asked to be brought up. Now, Mr. H. E. Clarke had tried to make out that because the Government had only—as he said—five thousand of a majority in the entire vote, and a Roman Catholic vote that was larger than five thousand, therefore the Government was kept in power by the Roman Catholic vote. But in the same way it might be urged that because the Government had a vote of five thousand, and a good many more, in the denomination to which Mr. Clarke himself belonged—the Methodist denomination—therefore the Government was kept in power by the Methodist vote. The same with regard to the Presbyterian vote. Because the Government had more than 5,000 votes among the Presbyterians, arguing along the lines of the hon. gentleman, it might be urged that the Government owed its election to the Presbyterians. And so with regard to the Baptists and the Congregationalists. So also, he believed, with regard to the German vote. He believed 5,000 votes were cast for the Government by the German settlers and their descendants; and so, according to Mr. Clarke, they kept the Government in power. "But the truth is," insisted the Attorney-General, "that we have the support of all these denominations and of all nationalities and all classes of people in the Province." (Applause.)

Now, as to the question of the abolition of Separate Schools, continued Mr. Mowat, this idea had found some favor with some

hon. gentlemen opposite, though they had sometimes been very cautious in their references thereto. The leader of the Opposition was apparently not very clear on the question, but thought that perhaps one day, or some day, he might go in for the abolition of Separate Schools should a certain state of things arise. But Mr. Meredith's followers had no such hesitation. They were prepared already. Now, what did the abolition of Separate Schools mean? Not an absolute abolition of Separate Schools, because nobody thought that if the laws on the statute book were repealed to-morrow Separate Schools would be abolished. They would still continue. Nobody would suggest their being interfered with. The change of the law would not involve the abolition of the Separate Schools, but would simply secure the withdrawal of the right of a Roman Catholic to be assessed for whichever of the two schools he wished, and leave him to be assessed for the Public School to which he did not send his children as well as for the Separate School to which he did send his children. He would simply be taxed for both. Now, how did the case stand in reference to the abolition of Separate Schools? It was well understood—nobody disputed the fact—that the Provincial Legislature had not the power to abolish Separate Schools. If the Legislature should pass such an Act, it could be disallowed at Ottawa, and even if it were not disallowed at Ottawa, it would be invalid. Even the Dominion Parliament had no right under the Constitution to abolish Separate Schools. There was no doubt that these were the actual facts. The contrary was not to be argued. The abolition of the Separate Schools could only be accomplished by the Imperial Parliament, and it was perfectly certain that the Imperial Parliament would not abolish Separate Schools. It must appear certain to any man acquainted with politics that there was no chance of inducing the Imperial Parliament to repeal that clause in the British North America Act that guaranteed these schools. What would take place if the Legislature of Ontario were to ask for a change of this kind? They would go before the Imperial Parliament asking for this change in the Act, and the great Province of Quebec would be found in opposition to them. And not only would Quebec be opposing them, but they would have also the protest and opposition of the whole of the Roman Catholic population of the Dominion. The Roman Catholic population of Canada amounted at the last census to nearly two millions. The Protestants being about two and a half millions. All this Roman Catholic population would protest against such a change in the law. And what could be said in favor of such a change? The Imperial Parliament would inquire how it came about that such a provision came to exist in the Act. Well, what were the facts? The Constitution of the Dominion had been framed with the concurrence of both Upper and Lower Canada—both Ontario and Quebec, and of the other Provinces who had become part of the Dominion at Confederation. What were the relative positions of Ontario and Quebec at this time? Quebec, though with a smaller population than Ontario and with less wealth, and without being possessed of other advantages that Ontario possessed, yet it