federal parliament shall be such and shall have such effect that peace and happiness, truth and justice, religion and piety shall be established amongst us for all generations.

Now, Sir, I feel that these words apply, not only to the hon. members of the House, and to the hon. members of the Senate of Canada, and to His Excellency the Governor General, but also to the masses of the people. I hope that these words will apply to those people who are residents or who may hereafter become residents of that portion of the Northwest Territories which are about to blossom forth into two fine provinces known as Alberta and Saskatchewan. 'Peace and happiness;' it is indeed difficult for me to explain really the meaning of those words. And yet, happiness is something that we are all seeking after, that we are all trying to grasp, something we are endeavouring to obtain as much of as we can before we shuffle off this mortal coil. And how can we expect to obtain this boon? Will it come to us of itself? Will it come to us spontaneously? Will it flow upon us like a river and envelop us? No, Sir, it will not come that way. It will not come except by preparation on our part, by effort on our part, to cultivate a social, friendly feeling between ourselves and those persons with whom we are brought in contact. And when ought we to begin to cultivate this friendly feeling? Is it when we reach the middle years of life? Is it when we are on the downward incline? No, I hold that that is not the time—though perhaps better late than never. I hold that the right time for us to cultivate, that friendly, social feeling which ought to exist between the people of our country is when we are young, when our hearts are susceptible to good impressions. And there is no place in my opinion better than the public school for boys to become acquainted with one another and to cultivate that feeling of friendliness and sociability that it is so desirable to have amongst neighbours and citizens of the same country.

I am sure, Mr. Speaker, you will pardon me if for a moment I allude to my own experience as a boy in the public schools, because, Sir, sometimes the experience of one person may be taken as a type of the experience of thousands. When I attended the public schools as a boy, a son of Protestant parents, I met there boys of about my own age who were sons of Roman Catholic parents. These boys whom I met were strictly taught in the religious faith of their parents, the Roman Catholic faith. Now, Mr. Speaker, I am pleased to say, I am delighted to say that I formed an attachment for those boys and they for me. We became very agreeable and friendly towards one another. We sat in the same classes, we helped each other with our lessons, we played together upon the old school-house green with the joyful hilarity which is one of the greatest possessions of boyhood. And I am delighted to be able to say that that same pleasant feeling continued between myself and the friends I made at school. When we reached the years of manhood and dealt together in various ways, it was always with a degree of confidence in one another and in a friendly, social spirit. And that feeling lasts with us up to the present time, and I am satisfied that it will continue so long as we live. Now, suppose there had been a separate school in that particular school section to which I belonged, and in which I attended school. Had that been the case, no doubt these friends of mine would have attended the separate school and I would have attended the public school. Possibly we might never have become acquainted at all. Or, we might have known one another simply as living in the same school section two or three miles apart—for I speak of rural schools altogether—and perhaps we might be a little acquainted. When we met each other on the country road it would be a cool nod of the head on the part of one and a formal 'good morning;' and a cold nod of the head on the other side and an equally formal 'How do you do'—and that would be all the friendliness between us. There would not be the social feeling and pleasantness that ought to exist between people of the same neighbourhood. And possibly this breaking up of interests might have led to mutual distrust and to a feeling on the part of each that the other was only waiting an opportunity to do him an injury. But feelings like this should not exist; and therefore, I hold that the public school is the place in which to bring the people of the rising generation together. I believe that when boys are brought up in the public school together they become acquainted with one another and there is a warm friendliness and sociability such as ought to exist between them. And so, when they meet each other on the country road there is a warm grasp of the hand and a 'John how do you do?' And an answering hand clasp with the warm greeting, 'Charley, I I am glad to meet you.' I hold that the separate school creates discord and irritation and unfriendliness, and that it strikes a blow at the very foundation of the public school which has for its object the uniting together of the rising generation. The public school seems to harmonize, to a certain extent, the minds of the rising generation. and rubs off the rough edges of all classes, races and creeds. Attending the same school, they feel that they know one another, and they march along together, as it were, a united body of men, each perhaps having his own views with regard to religion,—which is right enough—but of one mind in doing the best they can for themselves and for the building up of Canada as a great nation.