

of dogma in the public schools in this age of ours. I certainly did not expect to hear in this House a plea of that nature. I had hoped that in this twentieth century we had arrived at an era when those dogmas would not again be the dividing line between the various denominations, but apparently the right hon. gentleman thinks differently. Let me ask him to cast his attention back to what happened only in the century just finished. In 1829, in the British House of Commons, the Catholic Emancipation Bill was introduced by Mr. Peel. That was not a hundred years ago, but still in that time the Roman Catholic Church was suffering under the disabilities which had afflicted it for generations. But in the year 1829 all these barriers were swept away. I have here upon the desk the report of the debate that took place in the British House on that occasion. In reading it I have noticed how the various Protestant bodies in England decided that they would lay aside those differences and would emancipate for all time the members of the Roman Catholic Church from those disabilities under which they had laboured for generations. Surely that is a step of which the hon. gentlemen opposite would approve. Surely hon. gentlemen will not forget that advances have been made along this line in many various ways during the past few years, and that in recent times these advances have been greater than ever before. Are we in this House to say that the conditions of the past shall continue, that those divisions that have existed between the peoples of the world in past generations shall be continued for all future time? When the Almighty first created this vast universe, He set up the various nations of the earth and He divided them by various natural barriers, which, in those days, were considered insuperable, and which for ages and for generations remained the dividing lines between the nations. The Almighty stretched out vast mountain chains that divided one nation from another; He caused vast rivers to flow between countries, and these constituted natural boundaries; He set the mighty oceans to divide the various nations of the earth. All these divisions existed for ages and generations, but those who read the history of the past will see that, according to the divine working from the day of the creation down to the present time, the Almighty has, by one great system of evolution, caused these separations between the nations to gradually and by one means after another disappear and vanish away. Mountains that for generations had stood between nations on the continent of Europe have been tunnelled, so that now these nations are no longer hedged in by the mountains that originally separated them. These vast oceans on both the east and west of this vast continent are now traversed as freely as people would cross a small lake in the days gone by. All this by the mighty hand of Him who

created the universe has brought about the result that these nations have approached more closely to each other; the barrier of religion, the barrier of race, the barrier of language, the barrier of climate—everything that tended to keep these peoples separate has gradually disappeared before the march of civilization, and to-day we find that these people, instead of being separate, are now constant visitors to one another. And thus we see that through an all-wise plan the nations of the earth and the religions of the earth have day by day come closer to one another. It is a gradual and slow process, but no one looking at the records of the past can fail to see that although the process is slow it is none the less sure. And yet, although it has been a matter of time, these barriers have one by one disappeared; and I ask you, Mr. Speaker, in the light of the history of the past, is it too much to expect that in the generations to come a further approach shall be made between those who differ in race, in religion and in creed? I, Sir, for one, believe that we have here but the beginning of that vast rapprochement made by the various tribes, tongues, nations and religions of the world. Is it right then, in view of the fact that the races are being drawn closely and more closely together; is it right, in view of the history of the past and of what is happening and has happened in this country during the last few years, that we in setting aside these two new provinces should say that for all time there shall be no nearer approach than is contained in these two school clauses in that Bill? I think this is a responsibility that this House should be very slow to fasten upon these new provinces.

I am not in a position to discuss the constitutional questions that have been raised with regard to our power to place upon these new provinces the restrictions which this Bill contains. I have heard these clauses argued pro and con. The question has been ably argued, but I must say that as a layman the argument has not been convincing to me. It has not been an argument that I should say was absolutely certain one way or the other. So far as I have been able to judge, there has been no better argument upon the constitutional points than that enunciated by my esteemed leader (Mr. R. L. Borden). I believe that upon the constitutional question his speech has perhaps carried as much weight as that of any gentleman who has spoken on this great question. Whether or not he has the correct idea with regard to all our powers in dealing with these new provinces, I am not in a position to say; but if there is such a great element of doubt in this matter, it seems to me that this government has taken a very unwise course in thrusting upon this House a discussion such as this, not yet knowing even in their own minds whether or not they have the power to put these clauses in force if they are included in the Bill. I believe hon. gen-