

state form of education is the only sure way and just way.

That, I think, represents the Congregational body. Then I have the opinion of the Methodist people of Canada. On March 15, 1905, the 'Christian Guardian,' the leading Methodist newspaper wrote :

Sooner or later the Roman Catholic church in this country must be taught conclusively that it does not and cannot dominate its public affairs. It must be taught that it is only a sect among sects, a church among churches, and that the adherents of the smallest and weakest among them has equal rights with its own adherents in all political and social relations. It must be taught that its sinister influence upon public men and public life will no longer be tolerated, and that it must be content with holding precisely the same relation to governments and laws as are held by other communions. It must be taught that, while absolutely free and untrammelled in its spiritual functions, it has no status in law or in fact that differentiates it from any other body of Christians in the wide Dominion.

Then, I have here a resolution passed by the Methodist ministers of the city of Toronto, a few days ago and addressed to the right hon. leader of the government :

METHODIST MINISTERS' PROTEST.

The Question of Education is Entirely Provincial.

The following letter has been sent to the premier by the Methodist ministers of Toronto :—

To the Right Hon. Sir Wilfrid Laurier, G.C.M.G., P.C., President of the King's Privy Council, Ottawa :

Honoured Sir,—The assembled ministers of the Methodist church of Toronto, in their regular meeting on Monday morning, March 13, 1905, unanimously beg to advise you as follows :—

That we view with alarm the introduction into the Autonomy Bill of that clause relating to separate schools against the wishes and contrary to the vehement protests of the peoples most deeply affected in the new provinces of Alberta and Saskatchewan.

Our position is clear and firm that the question of education is purely and entirely a provincial matter, as defined by the British North America Act, and should be left to the exclusive authority of the provinces to determine.

We therefore most respectfully urge the government and both Houses of parliament to grant to the two new provinces full provincial rights, and to each complete control of its educational system. By so doing these new provinces will develop a true, healthy, self-governing citizenship, which will be an element of strength to the Dominion.

Signed on behalf of the Methodist Ministers' Association of Toronto

Yours respectfully,
GEO. M. BROWN,
Chairman.
ROBT. R. CADE,
Secretary.

The Rev. C. O. Johnston, a leading Methodist minister, opposed to separate schools in any form, says this :

Mr. BLAIN.

It was absolutely necessary in a country such as this that the people should live together in harmony, and to this end there should be one wide, national school system. The public schools of Canada were not Protestant schools in the proper acceptance of the term, but the system was so framed as to admit of all creeds and classes attending without fear or favour. For his part, as a British subject, he objected to any form of separate schools, whether they be Methodist, Presbyterian, Anglican, Baptist, Roman Catholic or any other denomination.

I will read a sentence or two from a letter by a gentleman who is at the very head of the Methodist body in Canada, the Rev. Dr. Carman, the general superintendent of the Methodist Church ; and I do not think any one would charge him with being an over-ardent supporter of the Conservative party. In a letter over his own signature, he says :

There is something astounding even in the realm of politics that the men who gained power in our Dominion in 1896 by resisting the coercion of Manitoba on the school question are now, in less than a decade, undertaking to impose a vastly heavier and severer coercion for all time on the new provinces, Alberta and Saskatchewan.

Where are the Anglicans' rights, and the Methodists' rights and the Quakers' rights, and the Lutherans' rights, and the agnostics' rights, and the rights of Doukhobors and Jews ? And if all these people claim their special rights and get them, and go taxing their separate communities and drawing on the public funds, where is your national school system ? Where are your united populations, your firm and strong Canadian commonwealth ? Plainly the foe of our public school system in the foe of national strength and prosperity. The legislation that weakened national schools threatens our liberties and fills the land with irreconcilable divisions and ceaseless strifes.

Let the people of the new provinces determine their own school matters, settle their own school policy, as is provided in the fundamental law of the Dominion. There are in the proposed Act of Autonomy the charter of the new provinces, at least two iniquities, forcing separation on the people for all time, and providing for it from public lands and public funds which constitutionally belong to national and public education. The rights of minorities can be secured and safeguarded in the west as they are in some of the older provinces.

A. CARMAN.

Toronto, March 2, 1905.

That is a letter to the Toronto 'News.' Now, that is the feeling of the church members of Canada. I hope my hon. friend the Minister of Customs is not more anxious to keep peace with his government than he is with his church. My hon. friend will have to take care of that himself.

Now, the Liberal party had something to say about this. I take the following from the Toronto 'Globe' of March 14, 1905 :

At a meeting of the Executive Committee of the Liberal Association of Centre Toronto held on Saturday the following resolution was unanimously passed :—