

of from two thousand to two thousand five hundred souls or more, settled upon some of the best land in western Canada and so powerfully entrenched by reason of their numbers and possessions that they could to all intents and purposes practice what customs they chose and could propagate with impunity their opinions among their neighbours. That is what a large and compact colony of any people, distinctive in their customs and habits, means in the Canadian Northwest, and that is what such a settlement of the Mormons means.

That the Mormon people are thrifty, industrious, and, from their own point of view, moral, it would be impossible to deny. They are intelligent, and, with the exception that they venture on active proselytizing, they attend to their own affairs, and do not interfere with their neighbours. That they would quickly make any district in which they settled, in the west, one of the most prosperous in the Dominion, may be taken for granted. The question, however, remains whether the people of this country are prepared to accept the Mormons on their own guarantee that they will abstain from the practice of polygamy and other customs which have attracted hostility in the United States and which are regarded with equal abhorrence in this country. It is a question which demands consideration whether the frugality, the industry and the general intelligence of the Mormons, should they come to this country, would in the opinion of Canadians, counterbalance any unlawful customs to which they are addicted or any opinions which are not in accord with the views of the people at large.

Now, we take up the Toronto 'Globe' of April 3, which also alludes to something of the same kind:

Mormons in Alberta.

Joseph Smith purchases tract of land there. Will divide it into small farms and colonize it with chosen people from Utah—Latter Day Saints' movement to Illinois.

(Associated Press Despatch.)

Butte, Montana, April 2.—Joseph Smith, head of the Mormon church, has bought 67,000 acres of land in Alberta and proposes to establish a colony of Mormons. The price paid was about \$400,000.

The plan is to divide the tract into small farms to be settled upon by Mormon colonists from Utah and elsewhere. Although the deal has been closed, the Mormons are not expected to take possession until late this fall or early next year. They will raise crops this season at their old homes.

I quote the following from a reliable paper of long standing published in New York:

The Mormon Revival.

The question of secular or parochial schools is not the only religious difficulty confronting the new provinces of the Canadian Northwest. That region, like the United States and Mexico, has its Mormon problem. Within the past five years thousands of Mormons have migrated to Alberta from the United States and Europe, and one-third of them are said to be polygamists. Prosecutions have been begun against a number of these people at Raymond, with the avowed intention of making them give up polygamy or leave the country. The Mormon element is so

numerous that it is expected to control two seats in the Alberta legislature, and the experience of Idaho shows what may be expected when the saints once get into politics. In Utah the church is displaying an arrogance that recalls the days of Brigham Young.

There is evidence that there is likely to be a very large influx of Mormons into our Canadian Northwest, and it is my purpose to show that the separate school clauses of the present Autonomy Bill would give them a privilege which I feel they ought not to have. We have no objection to the Mormon people personally, but we do object to some features of their religious belief, and we ought to guard against the privilege they would have under this Bill of inculcating that religious belief in the minds of children in our schools. We will suppose that there is a rural school section in the west, in which the majority is composed of Roman Catholics who ask for and obtain a separate school. Then there is a Protestant minority, the greater number of whom are of the Mormon persuasion, and who for school purposes would come under the head of Protestants. Suppose there are ten families of Mormons in that school section, one family of Anglicans, one family of Presbyterians, one family of Methodists and one family of Baptists; the Mormons will be in the majority and they will elect as a board three trustees of their own religious belief who in turn will engage a Mormon teacher. The school opens in the morning at nine o'clock, let us hope with the reading of the Lord's Prayer, and the teaching goes on to half-past three when the religious instruction privilege comes in. Now Mr. Speaker, I would ask you what kind of religious instruction is likely to be given in that school which is controlled by a Mormon board. We find by the ordinances of the Northwest Territories that:

The board means the board of trustees of any district.

And in section 137 we find:

No religious instruction except as hereinafter provided shall be permitted in the school of any district from the opening of such school until half an hour previous to its closing in the afternoon; after which time any such instruction permitted or desired by the board may be given.

I ask hon. gentlemen to mark these words. I contend that the board would have the power to decide what kind of religious instruction should be given, and in the case I mention that board would be composed of Mormons. I believe they would not be open and above board in the matter as the Roman Catholics or Protestants would be, but you know how the Mormons make their proselytes or converts and that they do so in a quiet, subtle, under cover kind of way. There is not the slightest doubt that the teacher in such a school, backed up