

Whereas the recognition of legal equality among all religious denominations is an admitted principle of colonial legislation; and whereas in the state and condition of this province, to which such a principle is peculiarly applicable, it is desirable that the same should receive the sanction of direct legislative authority, recognizing and declaring the same as a fundamental principle of our civil polity; be it, therefore, declared and enacted by the Queen's Most Excellent Majesty—

And so on. Therefore, in 1851, the parliament of the old province of Canada enacted a law which expressly declared against any connection between church and state, and it enacted that at the agitation of the Roman Catholics of the province of Quebec, assisted by George Brown and others in the province of Ontario. Some years later the secularization of the clergy reserves took place, and what occurred? In the Act of 1859, secularizing the clergy reserves, clause 4 of chapter 25 begins in this way:

To remove all semblance of connection between church and state, and to effect an entire and final disposition of all matters, claims and interests arising out of the clergy reserves, the Governor in Council may, &c.

Here we have the old province of Canada, in these two very significant Acts declaring for the complete separation of church and state, and both of these are the law of this land to-day. That Act of 1851 was carried into the statutes of Upper Canada and into the statutes of the province of Ontario, and it is in the laws of Ontario to-day; but by some strange accident, it appears in a mutilated form in the laws of the province of Quebec. But there is the express declaration of our fathers in 1851 against any alliance between church and state and it is to-day the law of this country. But something happened, very like the story of the cuckoo's nest. Very shortly after the Church of England and the Church of Scotland had had their connection with the state severed, a separate school system was established in the province of Ontario, and that is construed by many people as establishing a connection between the state and the Church of Rome in this country. Now, the people of my own province do not like to see this connection between church and state, and, while they recognize and support the connection so far as it exists to-day in relation to the separate schools of Ontario and Quebec, they do not wish to see that connection between church and state transferred to the provinces of the west. There is nothing wrong in the people of Ontario holding views of that kind. If they do not believe in church and state, surely they have a right to protest; and if they see in this proposal to force separate schools on the people of the west against their wish and without their being consulted, they have a perfect right to protest and to take

every fair and honourable measure to see that that doctrine of church and state is not imposed on the people of the west against their wish and without their being consulted.

I want to come to another matter, and that is, the presence of the Papal ablegate in this country. According to the confession of hon. gentlemen opposite he comes here at their request to discipline the clergy of the Catholic church in the province of Quebec. It was alleged by hon. gentlemen opposite that the clergy of the province of Quebec had been interfering too much in politics. He came here for that purpose; but in these recent negotiations something else appeared. Not only was he here to discipline the clergy of the church in the province of Quebec, but according to the testimony that has been presented in this House, and according to documents that have been presented to this House, he had another mission. He had a mission in some way to try to obtain remedial legislation for the minority in the province of Manitoba. The proposal, that the Papal ablegate, in all the dignity of his office, made to the Attorney General of the province of Manitoba was in the nature of remedial legislation—of that remedial legislation which the Liberal government refused to give, but which the Liberal government are at the same time in this Bill trying to impose and determined to impose in the form of separate schools upon the people of the west. The Papal ablegate, who was brought here to discipline the clergy of the province of Quebec, was interfering in the politics of this country. He was negotiating a settlement of the school question in the province of Manitoba, and I say that no such dignitary, no matter how high he may happen to be, has any right to interfere in the constitution and the policy of the people of Canada. The Canadian people are able to settle their own questions; and if the delegate is here to secure remedial legislation for the minority in the province of Manitoba, he ought not to be here, and hon. gentlemen opposite are responsible both for his presence as a disciplinary force on the clergy of Quebec and for his interference with the liberties of the people of Manitoba. Have there been any negotiations between the government and any one representing the Anglican church in this country or between the government and the great Methodist body who make for so much in the population of the west? Have there been any negotiations, secret or otherwise, between the government and any representative of the Protestant church in the west? No, but there are clandestine negotiations going on constantly between the government and the Papal ablegate with regard to the settlement of the school question of Manitoba. More than that the negotiations were carried on in such a way that