

with the utmost respect; I have the utmost respect for the opinions of the other people and I claim to be entitled to the same respect for my own opinions and for my own religious beliefs. It is admitted by all people that the Roman Catholic church embraces in its membership a vast multitude of the brightest intellects, of the most cultivated men, men of great reasoning power, great ability and of the greatest diplomacy. It is in a word one of the greatest powers the world has ever seen. Now if we come to the conclusion that we are in any way coping with that power to-day, with that church working for what it believes to be absolutely right and its duty, while we believe on the other hand that the true interests of Canada are not bound up in the aims of the Roman Catholic church, then it becomes our duty to be on the alert and to set mind against mind, reason against reason—but not passion against passion. Mind against mind and reason against reason in order to secure for Canada those rights which we believe are in the interests of the people as a whole. Let me refer for a moment to the description of the church of Rome in the language of the Minister of Justice, then the Solicitor General. The Solicitor General says, referring to his trip to Rome, at page 193 of the 'Hansard' of 1897:

And I came back, and after I came back somebody else came. But, Sir, speaking seriously—Some hon. MEMBERS. Hear, hear.

The SOLICITOR GENERAL. I went to Rome, not on behalf of the government of the Dominion of Canada, not in the interest of the government of the Dominion of Canada. Perhaps I have said it too often already, and I hope my remarks will not be considered too much of a personal character, and that hon. gentlemen will not believe I am continually talking about myself. I went to Rome, as I have already stated, as a Roman Catholic to bring a grievance that I felt I had in common with other Roman Catholics, before the head of my church. I will say this, that it is to me, and I believe to many others, a source of comfort, a source of gratification, to feel that while we belong to a religious body in which there are over 240,000,000 of subjects, any one, however humble he may be, can go to Rome, and within two days after he reaches there, can go to the head of the church and tell him the grievance, and he will be listened to and heard. That is what I did, and that is what I boast of. I say that any man who belongs to a church that can accomplish such a thing as that has something to boast of.

I am quite willing to concede that whether it is a matter of boast or not it is a matter in which a devout member of that church has reason to feel the greatest gratification, and it certainly challenges the admiration of people who do not belong to that communion, to see the wonderful manner in which the affairs of that great church, which to-day I believe has within its fold not 240,000,000 but 300,000,000 people are administered, the marvellous skill with which

every detail of the system of the Roman Catholic church is carried out.

There are few people perhaps to realize what the Pope's influence is. Men talk about the British empire, about Russia, Germany and France, and imagine that he has spoken of all the power there is on earth when he speaks of the Queen of England or the Emperor of Russia or the Emperor of Germany.

All that influence is nothing compared with the influence wielded by him who presides at the Vatican. If the House will bear with me, I will read one or two words written by Justin McCarthy, the historian, on this subject.

Mr. IVES. Any relation of Dalton?

The SOLICITOR GENERAL. I am sure he would be proud to claim acquaintance with and relation to the historian because it would be something to be proud of.

I admit that, too:

Justin McCarthy says:

The Pope is understood to have an influence and right of intervention so far as advice goes in every country of the world. . . . The Vatican is compelled to have its eyes and its intellect and its heart fixed on every nook and corner of the world. There is no administrative power on earth which has anything like the same widespread and watchful and necessary superintendence. The network of the Papal authority has a mesh wherever men are living. The Vatican is in this sense the centre of the earth.

And there is more of it. Now, I am not questioning one word of it. I am not referring to it in any sneering way. I think it is a matter of great gratification to those who belong to that communion. But I believe in the church to which I belong and I respectfully submit that in this country of sparse population where we must work unitedly to advance the interests of the country, that the time has not yet come when we should cause a re-union of church and state. Having determined that question at the time of secularization of the clergy reserves, and the subject having been discussed on many hustings and settled, as we believed, for all time by the wise action of that day, there is nothing in the circumstances of the country to indicate that we should endeavour to create a union between church and state again. Now, what was the result of the mission? The hon. gentleman tells us that somebody came back. And we know who came back. The result of the mission was that the clamour that was about the ears of the Prime Minister ceased, that an understanding was to come to? Was that it? Or was it that he was released from his obligation. Was it that he was told: We will not exact a fulfilment of your promise; we will let you off? I do not think so. Because the Minister of Justice, and the Prime Minister as well, said: It is only an instalment of justice that we have given, it is only the beginning of justice in Manitoba. And the Minister of Justice in this same volume that I have been quoting from, pointed out that it was the duty of his co-religion-