

the original contracting provinces at the foundation of confederation. And I claim, on behalf of the west, that they should be as free to choose for themselves to select the conditions they care to have imposed on them as the older provinces, and on that argument I can appeal to the people of Canada from one end to the other. I can appeal to them on the plea that the people of the west have as much right to be consulted in a matter of this kind as the original provinces. If we do not consult them, if we do not leave the settlement of the school question to the people of that great and free west, we are imposing shackles on them, we are fettering them, we are nailing rivets into their liberties and rights. That is the issue before the House, that is the issue that will come before the people of this country; and hon. gentlemen will see, when they come to discuss it in the country, that the people will demand that the same liberties be accorded to the people of the west which were accorded to the original contracting provinces. The people of the west have not been given any liberty in this matter; they are being restricted, against their will. A solid Quebec, a Quebec which demanded that nothing should be done in connection with education, as far as it is concerned, without its consent, is today imposing restrictions upon the people of the west which it has no right to impose, and that province may yet come to see that in this it has made a great mistake.

The Minister of Justice this afternoon went a long way to eulogize and pay great tribute to the people of the province of Quebec and to the Roman Catholic Church. To all that he said, I have no objection to make. I join with him heartily in those encomiums which he paid. But surely there are others in this country besides French Canadians and some other church besides the Roman Catholic. Surely when he paid such a tribute to the French Canadians who are identified with the early settlement of this country, when he paid the tribute he did to the Jesuit martyrs, why did he forget the names of Samuel Champlain and Count Frontenac, two distinguished statesmen of this country, and who were the first to see its great possibilities. And when he praised the Jesuit martyrs, is there to be no praise, no recognition of the Church of England missionaries in this country in the early days, and of the circuit riders of the Methodist Church such as Egerton Ryerson and men of that character? Is there to be no recognition of the Presbyterian missionaries? I grant all that the French Canadian race did for the establishment of this country, but what about the United Empire Loyalists that built up Ontario, New Brunswick and Nova Scotia, and where descendants are to be found all over Canada? Surely the men who professed the faiths I have named are in some

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way entitled to some recognition. But so far as I could gather from the remarks of the Minister of Justice, there is nothing we have in this country of Canada worth boasting of, which is not due to the province of Quebec; and that when we come to speak of the ecclesiastical institutions of the country, there is only one we should recognize, and that is the Roman Catholic Church. Now, I happen to come from that province of Ontario which has been so much maligned in this debate, which has been described here as illiberal, intolerant and incendiary, and I still further have the misfortune to come from the city of Toronto which is supposed to be the hot-bed of all this intolerance and illiberality. I happen also to be identified with one of those five intolerant and incendiary newspapers published in the city of Toronto. We have been denounced and my province has been denounced, and yet the Postmaster General who comes from that province and my own county, has never had a word to say in defence of its people or of the city of Toronto. Let me, Mr. Speaker, tell you something about the people who come from the province of Ontario. They have certain characteristics, and if there is anything that marks those people with regard to their political and religious views, it is this, that next to the birth of our Saviour they regard, as the greatest thing in the history of the world, the reformation which marked the fourteenth, fifteenth and sixteenth centuries of Europe. Next to that they are proud of the Protestant churches of Germany, the Protestant Church of England, and the Protestant Church of France that came out of that great reformation; and after the reformation in England, if they are proud of anything it is of this, that after the establishment of the Protestant Church and after revolution and civil war and any amount of parliamentary strife and trouble, there came out of all that revolution and strife and struggle and all that civil war those great free institutions of constitutional government which England gave to the world and made her the mother of parliaments. The people of Ontario are proud of these things, when we have to legislate and make the laws of this country. More than that, Professor Goldwin Smith has said that the greatest glory of England is the United States. Concurrent with the development of all these things in the way of constitutional government, concurrent with the rise of free principles in England, there was that settlement of British institutions in the United States and portions of what is now our country of Canada, and notwithstanding the war which took place between the mother-country and her American colony, these great English institutions were transplanted to, were developed there and built up that great republic which we know to-day, and which Goldwin Smith has