

think that that is a question which has not been answered by anybody on the government side. We find all kinds of discussion going on. We find hon. gentlemen like the hon. member for Labelle (Mr. Bourassa) getting up and telling us what the Franch did 200 or 300 years ago in Spain and France. When we point out the necessity of these provinces having their own lands, somebody will tell us about the coal deposits in the Northwest. When we make other objections to the Bill, hon. gentlemen opposite will get up and tell us about their fervent adherence to the British Crown. They might as well tell us about the best method of raising potatoes or how to make maple sugar for all it has to do with the question at issue. I find the following people up in that western country, namely, the Agnostics, the Buddhists, the Catholic Irvingites, the Confucians, the Doukhobors, the Greek church, the Jews, the Mormons, the Menonites, the Mohammedans, the Swedenborgians, Pagans, Theosophists, Dunkers, Zionites and many more unspecified. Are they Protestants? Are they Christians at all? In case this legislation should go through, where will they come in? Suppose a case like this. Suppose there are a few of our Roman Catholic friends and they want a separate school and the balance of that section is made up of these other people where is their education going to come in? I emphasize this matter because statistics have been given in this House with regard to crime and illiteracy, and other things, in which it is assumed that everybody who is not a Roman Catholic in Canada can be safely dumped into the Protestant column, and we get credit for the crimes they commit. The time has arrived when the Protestant people should demand separate treatment just as well as our Roman Catholic friends. I do not see what harm there would be in adopting a change for awhile—put the Protestant people together and then dump all these other people in with our Roman Catholic friends and let them take care of them for a while. They say fair-play is a jewel.

We are told that after all the Bill just gives half an hour for religious instruction at the end of the day, and if there is any crime it is only a little one. Some of us will remember a case in a book dating very far back where Saul was sent out to do a certain thing and he came back. And the old prophet said: What means the bleating of the sheep and the lowing of the cattle? And Saul replied, my crime is only a little one. But it did not save Saul. I am not here this evening to say whether it is necessary to continue the system of separate schools in the west or whether it is not. That is a matter which this House has no business to determine. It is a matter that pertains to the people of the west, and the people, of the west have a right to say whether they shall continue separate schools or not or

grant to other religious bodies the right to have schools of their own. We have in there the Greek Church, and they may demand that right and they would have just as good a right to their separate schools as our Roman Catholic friends. They are not Roman Catholics but Greek Catholics. We also have the Mormons; and if they demanded their separate schools would they not morally have just as much right to have them. We have other classes crowded into that west, and the reason I point out this particularly is that these people all want to get together in little bunches and will in all human probability demand the right in the future to have their separate schools. I think, therefore, we should look very carefully into the matter before we crystallize this legislation on the statute-book; and more particularly so, because if this Bill passes it will partake somewhat of the nature of the laws of the Medes and Persians and be very difficult to change. It seems to me that it would be a very difficult matter in future to change it. That is one of the objections and a very strong objection that I take to engrossing this legislation upon the statute-book. If there was any method of allowing the new provinces in the future to alter this law if they found it necessary then my objection to the measure would cease. If in five or ten years they found it did not suit them, or we found that we had put upon the statute-book something we did not intend, which is very likely to happen, we would not have the power to change it. If that is true then it is a very serious matter. I hold that it will put this Dominion government in a very ridiculous position if we legislate upon this question, if the Northwest people proceed to enact just what legislation they like in regard to schools contrary to the provisions of this Bill, if a case is taken to the Privy Council, and if the right of the province to legislate is upheld. Look at the position this Dominion government is put in. I think with all deference to those who have introduced this Bill that that is very likely what will happen both in regard to the lands and in regard to the schools.

Now, there is one thing that the right hon. Prime Minister said in introducing this measure that I take exception to. At page 1458 of 'Hansard' he says:

We live in a country wherein the seven provinces that constitute our nation, either by the will or by the tolerance of the people, in every school, Christian morals and Christian dogmas are taught to the youth of the country.

It would be very interesting to know what constitutes Christian dogma in the mind of the right hon. gentleman. I take the ground that Christian dogma is not taught in the schools of this country outside the separate schools, and that the right hon. Prime Minister would fail to find a single instance in all this vast country where

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