

Therefore, I hold that the public school is the right school for this country. However, Mr. Speaker, I believe that every school, as far as religious instruction is concerned, should open with the Lord's prayer. Further than that I feel that the instruction should be confined to secular teaching. The home, the Sunday school and the church are the proper places for moral and religious instruction. When children go to Sunday school or church, their minds are more in accord with the object that they are trying to attain, they are more ready to accept religious instruction than they would be in a public or a separate school from which they are anxious to get away home just as fast as they can. So I say that religious instruction should very largely be confined to the home, the Sunday school and the church, of course, as I said before, opening the school with the Lord's prayer.

Now, Mr. Speaker, when the right hon. first Minister (Sir Wilfrid Laurier) introduced this very important measure on the 21st February, he did so in a very able speech. It was a speech that attracted the attention of every person within hearing distance and more than that, judging from the vast number of petitions which have come in from all parts of the country against certain clauses in the Autonomy Bill, it was a speech that attracted the attention of all readers of newspapers in all parts of the country. When the right hon. First Minister spoke on the land question it struck me that perhaps it was not right that the federal government should withhold the land from the provinces and give them in lieu a certain sum of money. I felt that way, and after my hon. friend from Jacques Cartier (Mr. Monk) had delivered his speech, which was certainly a most able and argumentative speech on the land question, and after he had brought forward some excellent precedents to show that when provinces are created out of these Territories the land should pass within the control of those provinces, I felt more firmly convinced that the land ought to go to the provinces and be placed under their particular control. When the right hon. First Minister spoke on the educational clauses of the Bill, I noticed that he based his argument very largely upon the utterances of the late Hon. Geo. Brown. He said that Hon. Geo. Brown had said that once separate schools were introduced into the Territories then separate schools for the future; once separate schools were introduced then separate schools for all time. Well, no doubt, the Hon. Geo. Brown said that, but Hon. Geo. Brown on the other hand fought very strongly for many years against the establishment of separate schools. He did his very best against separate schools, but when it came down to the time of confederation he ceased his agitation against them. Why did he do that? It was in order that he

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might do his part to bring about the great scheme of confederation. He felt that it was his duty to cease his agitation against separate schools for the sake of confederation, but at the same time his parting shot when he ceased his agitation was that he was still opposed to separate schools and that he would always be opposed to separate schools. Mr. Brown more than once said, in presenting his arguments, that separate schools had a tendency to separate the people, that they created a dual system of schools which was very expensive indeed to the people especially in rural school sections and taking it all round—no doubt his arguments are quite familiar to the house—he was entirely opposed to the separate school system. I think when the right hon. leader of the government placed so much confidence in the assertion of Hon. Geo. Brown when he said once separate schools always separate schools, certainly he ought to have kept in mind the assertion of Mr. Brown when he said he was opposed to separate schools on the ground that they would be an injury to the country and that they were not equal to the public school system. Therefore, if the right hon. leader of the government believed Hon. Geo. Brown in both of these utterances, the only thing he could do was to leave the matter to the new provinces to deal with.

The late Hon. Geo. Brown also said that if the Roman Catholics were allowed separate schools all other Protestant bodies would have the right to separate schools, the Methodists, Presbyterians, Anglicans, Baptists and all other sects, and he argued very strongly upon the fact that all others would have the right to separate schools and of course tangle up the country in a way that would be very bad for it. That would include a great many other sects, for instance the Galicians, Doukhobors, Mennonites, Mormons and many others. Now, we will just deal with the Mormons for a moment. I will endeavour to show that there is likely to be a very great influx of the Mormon people into the Northwest Territories and I will then endeavour to show that the separate school clauses in the Autonomy Bill would be an advantage to the Mormon people which is something that I think ought not to be given. We take from a very reliable paper that is published in Ontario the following:

The report which comes from Toronto that the Cochrane ranch in Alberta has been sold to President Smith of the Mormon church in Utah will not be received with surprise by Canadians generally, but it is apt to create a feeling of concern as to whether the embarrassing question with which the American people are wrestling is to be transferred to the Dominion. The Cochrane ranch comprises 66,500 acres in one great block, and would admit the settlement upon it of four hundred and fifteen families, giving to each family a homestead of a hundred and sixty acres. This would mean a population