

us to an argument that he dared not put up in his own county of York. Only yesterday in the columns of the 'Globe' Mr. Tarte asked: Why does not the Postmaster General stop all this fanaticism in Ontario? Fanaticism indeed. The Postmaster General cannot control the feelings of his province, because he is not in touch with his province, and neither is the Minister of Customs, my hon. good friend and neighbour, quite so much in touch with the province of Ontario as he appeared to think he was when he spoke. I have the honour to come from the same town and from the same county as the Minister of Customs. All our lives we have been strong friends, but when it comes to debating matters of this nature and of such importance, I feel I am justified in criticising the action of even my closest friend, and in asserting the principles which I believe in. I am reluctantly compelled to criticise the action of the Minister of Customs in the two speeches he has delivered on this important subject. I do not think these speeches were calculated to allay the feeling in the province of Ontario or in the county of Brant. I do not think the Minister of Customs set me, as a junior member from that county, or set this House the good example that we would have expected from a minister who has been thirty-two years in parliament. I do not believe that the utterances of the Minister of Customs represent what I esteem to be the true feeling of the various Christian and Protestant denominations of the province of Ontario. I believe that no country under Heaven is blessed with a people having stronger religious principles, more ready to stand for what is right and true and just, and more ready to exhibit religious tolerance, than, is the banner province of Ontario. That province has received a vast amount of criticism in this debate, criticism which I believe is not justified. No one in the province of Ontario is asking that separate schools be removed from that province. That is not the question. We know they are there; we are willing to bear the burden, and we bear it in good faith and with true heart because we know we are helping our fellow subjects in the province of Quebec, and we will not go back on fair and square terms. We are ready to bear that burden still in our own province, but what we contend is that when we are creating two provinces in the Northwest; two provinces the like of which the sun does not shine on in this or any other country, we should be careful to give them a fair start in the race of life. We should not handicap them by placing upon the statute-books of this country a provision which prevents them dealing with a matter, which so far as I understand the constitution of the country, they alone have the right to deal with. The Minister of Finance, who I am glad to see is in his seat, has given us an exposition of the difference between the national and the pro-

posed separate schools, and he tells us that the question resolves itself simply into the one-half hour's religious instruction at the end of the day. I hope I do not misinterpret what the Minister of Finance said in that respect, but I have his words by me if it is necessary to read them. Well, Sir, it is unfortunate for the Minister of Finance and his friends on the other side of the House, that this little matter as he calls it is big enough to separate. It is unfortunate that that name 'Separate' which has been responsible for much heartburnings and strong language during the last fifty or sixty years, should be introduced for so small a cause. The half hour's religious instruction at the close of the day which divides the national schools from the religious schools may not be of itself a very great matter but it appears to be sufficient to separate, and that is the real grievance. The First Minister told us in his speech, that comparatively small barriers separated the various religious bodies in this country. But, Sir, if these small matters separate, they are sufficient to cause division and division is not the less regrettable. If the division is sufficiently marked to cause the establishment of separate schools, then it is something which we do not want, and as I have shown from the census report we cannot afford to set up separate schools in these new Territories where so many different creeds are represented. Take a farm say of 100 acres, two fifths of which is set apart in one high enclosure, containing a Roman Catholic church; all of the other 60 acres is divided into various fields of different sizes, but every one of them is fenced off the one from the other, and though the First Minister may argue that the fences are small and light and that breachy cattle could go over them if they wished, still they are separated and divided and no longer in the same field.

So these barriers, small though they may seem, mark a separated and divided people; and what we are here to-day to preach is not separation, but union, not division, but co-operation; and with that on our banner, we are not afraid to appeal for the support, not only of the province of Ontario, but of the Dominion of Canada. We are not of those who say: We will not associate with you; our children shall not play with yours; we won't play in your yard, and you shan't play in ours. We are not of those who say: Though you are good enough to speak to and to talk with, when it comes to going to school together, we cannot stand it, and for evermore there must be separation and division. Is that intolerance on our part? We want to come nearer. Many of my best friends belong to the Roman Catholic Church; I myself profess to be a Catholic; every Sunday I pray for the good estate of the Catholic church. Is it any intolerance in me that makes me wish to associate with my Roman Catholic