

and out of all these elements I would build a nation great among the nations of the world.

At this stage, I would like to state it is gratifying to learn that the Royal Commission on Bilingualism and Biculturalism has recognized the potentiality and vitality of multiculturalism. I would like to quote from its working paper, for the use of those preparing briefs:

The mainspring (l'idée-force) of the terms of reference is the question of bilingualism and biculturalism (i.e. English and French) adding immediately that this mainspring is working in a situation where there is the fact of multiculturalism—multiculturalism that must not be suppressed as quickly as possible (the proverbial melting-pot) but on the contrary, respected and safeguarded, despite not being given official recognition.

It should be borne in mind that a form of official recognition has been given to this principle, since the languages and cultures of some of the non-British, non-French ethnic groups are taught in the public high schools of the three Prairie provinces and in many of the universities. This could easily be extended to the other provinces. I think that the time has arrived for the third element ethnic groups to send their representatives to a national conference in Ottawa and make their common views known to the federal and provincial governments and not only to the Royal Commission.

The recognition of the multicultural character of our population has evolved the unique principle of unity in continuing diversity, which Prince Philip at the Commonwealth Study Conference in Vancouver two years ago identified as the Canadian way. This, of course, is the principle of Confederation which originally had been applied in the political sphere, and now has been extended to the cultural sphere of Canada. To achieve the integration of the rich cultures in our midst into a harmonious entity, Canadian leaders have invoked such sensory symbols as the beauty of the mosaic, the flower garden, the rainbow, the symphony orchestra and the choir, each of which expresses harmonious variety.

In keeping with the ideals of democracy and the spirit of Confederation, Canada should accept and guarantee the principle of the partnership of all peoples who have contributed to her development and progress. As the founding peoples of our country, the British and the French should be regarded as the senior partners whose special rights include the recognition of English and French as the official languages in accordance with the British North America Act; Canadians

would have the choice, but not compulsion, of one or the other language as the means of instruction in our schools. The third element ethnic or cultural groups should receive the status of co-partners, who would be guaranteed the right to perpetuate their mother tongues and cultures, which should be offered as optional subjects in the public and high school systems and the separate schools of the provinces, and the universities, wherever there would be a sufficient number of students to warrant the maintenance of such classes, as is practised in England. The teaching of languages should commence at the grade one level, when children learn without much effort. This I know from my own teaching experience of many years in the public schools of Saskatchewan.

For the evolution of a multicultural Canadian nation, a firm basis has been established by Canadian governments since the last war. The Canadian Citizenship Act of 1947 recognizes the equality of all Canadian citizens and the Canadian Bill of Rights of 1960 elaborates the specific rights of all citizens and condemns discrimination.

Honourable senators, I would like to convey to both Houses of Parliament and to all Canadians how deeply shocked I was when I read in the House of Commons *Debates* of February 27, 1964, the following two paragraphs of the speech of the Minister of Citizenship and Immigration:

There is a tradition of long standing in this Parliament, that the Speaker's function in the House of Commons and in the other place is entrusted in turn to representatives of the two most important ethnic groups in this country.

According to another tradition, the mover and the seconder of the address in reply to the Speech from the Throne are chosen among representatives of the two most important racial groups in Canada.

The minister stated that he respected this tradition, which can be interpreted that he recognizes these rights only for the French and the English. He has gone so far as to make all the "English-speaking" one ethnic group, thus denying the existence of the Scots, Irish and Welsh, and soon after he calls them a racial group. Such confusion in the thinking of a minister of citizenship is not pardonable. What is worse is the policy, which he calls tradition, that he upholds. In his opinion, the speaker of each house and the movers and the seconders of addresses in reply to the Speech from the Throne must alternate between the English and the French. This would deny the right for Senators Thorvaldson, Croll, Hnatyshyn, Gladstone, Basha, just to mention a few, to become the speaker