

words of the minister (Mr. A. K. Maclean)—now, there are so many ministers that I have forgotten what department he is in charge of, but, he acted as Minister of Finance last session, and in bygone, happier days he acted as financial critic of the Opposition. He said, when this War-Time Elections Act was under consideration that it was a horrible Bill, and I believe that the Minister of Public Works (Hon. F. B. Carvell) who sits beside him, characterized it in even stronger language. I call upon these men and I call upon every man who loves liberty and justice and British fair play to see to it that this War-time Elections Act is wiped off the statute book of Canada at the earliest possible moment. It was passed for the purpose of winning an election. It was a tampering with the electorate by a body of men who proposed to appeal to the electorate after it had been tampered with. It goes to the very root and to the very basis of our representative institutions. I ask the Acting Prime Minister to be worthy of himself; I ask him to be worthy of those high ideals which he has placed before us with such eloquence and, I believe, with such sincerity, and not to allow his leadership to be sullied and besmirched by the retention of this Act upon the statute book of Canada.

Now I pass to a more agreeable task—I would far rather be complimentary, Mr. Speaker, than denunciatory. It is, perhaps, presumptuous for me, a member of the same age as the member for Calgary (Mr. Redman) and the member for Fort William and Rainy River (Mr. Manion), to attempt to say anything about their remarks. But their speeches were of such high quality, so eloquent, and breathed such a true spirit of harmony and unity and proper national aspiration, that I must be allowed to give them a meed of praise. Their tone was admirable. Both asked for national harmony and national unity, and the member for Fort William and Rainy River, who showed that the Surgeon in Arms is as eloquent with his tongue as with his pen, told us, almost in the words of Abraham Lincoln, that a house divided against itself cannot stand. May I continue the quotation. Abraham Lincoln went on to say that this house shall not fall; it shall cease to be divided.

There are divergent influences among the Canadian people. There is a difference of faith; there is a difference, apparent rather than real, of economic interest, and there is a difference of tongue. All these differences lead to misunderstanding. The

[Mr. McMaster.]

French have an expression: *De tout comprendre est de tout pardonner*—to understand everything is to forgive everything. What can we do to bring the nation together, to promote understanding?

As far as religious differences are concerned, the solution is very easy. We have only to put in the background everything that divides us and to put in the foreground everything that unites us. Although I come of Scotch Presbyterian parentage, I do not pretend to be a theologian, but I suppose some remnant of theology is in my blood, and I submit that the things upon which we are in accord are infinitely more important than the things upon which we differ. I, therefore, imagine that the way to get over the unfortunate differences which have existed between Roman Catholics and Protestants in the past is to think more of our common Christianity and less of the differences in our creeds which divide us. As far as our economic differences are concerned, those differences would be better got rid of by the application of the principle of liberty and freedom than by the application of the principle of restriction. As far as the language difficulty is concerned, why, it is no difficulty at all. I am very familiar with that part of the province of Quebec where French-speaking man and English-speaking man live side by side on neighbouring farms, and there is no difficulty. Why is there no difficulty? Because they understand each other. I remember once being called upon to visit a small place lying on the boundary between Quebec and Ontario. I went into a Scotch woman's house, the house of a Scottish Canadian. I was talking to her son, and he was not only bilingual, but trilingual. He spoke French and he spoke English, and he had the Gaelic. I say this, Sir, that never have I come in contact with English-speaking people living right amongst French-speaking people but I have found that both not only respect but like each other. Why? Because they know each other. I would suggest, as one means of healing all breaches which may have existed in the past, in order that we may go on rejoicing to that future which I hope Providence has in store for us, that we English-speaking people should endeavour as far as possible to learn and have our children learn French, as the French-speaking people in this country learn and have their children learn English.

The statement is made that Labour is not altogether satisfied in this country. I