

me an opportunity of illustrating once more what I said a little while ago, that every time an act of persecution is committed, it is committed under a false pretense. Everybody knew the views of the hon. gentleman—and whose views I certainly respect—who was so closely connected with the hon. member for North Simcoe (Mr. L. McCarthy). The motion which was made in this House by Mr. Dalton McCarthy, and which he developed by a very eloquent argument, was to wipe out the separate schools and wipe out the French language on the ground that there should be only one race and one language in this country. It is useless to resort to legal quibbles. The purpose of Mr. Haultain and of Mr. McCarthy was to abolish Catholic education and the French language; they succeeded so far as the language is concerned, and they succeeded to a large extent in so far as schools are concerned, according to the testimony of the hon. member for Brandon.

There is one further point I would like to draw to the attention of our friends on this side of the House. I have listened to the very nice words, words with which I agree completely, spoken to us by the Minister of Finance and the Minister of Customs; I entirely agree with their conciliatory sentiments. I especially coincide with the Minister of Finance, who gave us a good illustration and a strong re-enforcement of the argument I have tried to make, when he painted the happy condition of things which exist in the provinces of Nova Scotia, New Brunswick and Prince Edward Island, where the majority, in order to do justice to their Catholic fellow citizens, had to grant them separate schools in fact. So it is not only in Quebec and Ontario that we have separate schools. I have visited the maritime provinces frequently, and was happy to observe the good relations which exist between the Roman Catholics and the Protestants there.

But, may I suggest to the Minister of Finance, if the Roman Catholic minority had not developed the strength of numbers that it represents to-day in those provinces, would it be treated as it is treated? We know the history of Nova Scotia and New Brunswick. I do not want to bring up old feuds, but I am bound to say, looking through the history of all the provinces of Canada, that while in the province of Quebec the same ample measure of justice was always granted to the minority, unfortunately in all the English speaking provinces there was a time when the passions of the majority were aroused and successfully aroused against the Catholic minority. In consequence, a feeling has developed—not of distrust—but a feeling has developed amongst us that if we want equality and peace to reign in this country, we must give to the representatives of the majorities in the English speaking provinces

the right to do what Sir Oliver Mowat did. I took an active part in two elections in the province of Ontario; I was but a boy at the time, but I was proud to stand by Sir Oliver Mowat and help in his campaign for justice and equality. I was living on the borders of the province of Ontario and I crossed the river of my own free will without being asked by anybody, without being known by anybody, to do what I could in support of the old statesman. What was the argument used by Sir Oliver Mowat? He was prudent and he knew of the power of the appeals made by such men as the member of East Grey. When the system of separate schools was attacked in Ontario, Sir Oliver Mowat said, 'I shall not discuss the relative merits of separate schools and public schools; I am not any partisan of separate schools; but separate schools have been established in this province under law, and therefore it is useless to agitate against the law of the land.' What I want is that the future rulers of the Northwest may be put in such a position that when passions are aroused and prejudices fomented by such men as we have in this House, by such newspapers as we have in this country, these future rulers of the Northwest will be in a position to say—when passion is too strong or when they are not strong enough to oppose it—'What is the use? there is a law protecting the minority.' I do not wish to cast any aspersion on the breadth of mind of any future statesman of Canada, but it is no harm for the peace of the country, it is no harm for the good of our land, that should prejudices exist between creeds and nationalities, every Canadian statesman, whether he be weak or strong, whether he be popular or unpopular, can always find a shelter under the constitution of our country and be able to point out to all men that there is laid down in our constitution the clear written principle that equal justice exists for all and that Catholics as well as Protestants have the right to live in this country.

It may be said: But what is all this trouble about? The minority in the west is satisfied; it is only the hierarchy, it is only the Quebec crowd who are trying to impose their will upon the Territories. Sir, that is one of the most cynical arguments that has been used so far. We have the testimony of the member for Brandon (Mr. Sifton), who ought to know, that when the ordinances abolishing separate schools were passed in the Northwest, a protest was made. The member for Brandon—I do not know if it was in a moment of forgetfulness, or if it was because he also has been drawn into the dangerous abyss in which some gentlemen opposite are having such a fine time these days—but the member for Brandon said the protest came from the Roman Catholic clergy and in order to con-