

"These citations clearly show that the Liberals, if they were in office at Ottawa now, could not disallow the Jesuits' Estates Act without enormous inconsistency. With equal clearness these citations show that the Conservatives are not only free to disallow the Act, but are bound in consistency to disallow it if they believe it to be wrong in principle and unjust to the Protestant minority."

Then, on the 4th of March, it pointed out the danger that this country was running into, and that the result must be the breaking up of Confederation. It says:

"Again we ask, Should the Bill be allowed or disallowed? A Protestant of a practical turn of mind may well answer: 'I can't tell—it's six of one and half-a-dozen of the other.' The truth is that the people of Ontario are at the cross-roads where they must decide either to continue with or separate from a Quebec that is ever becoming more thoroughly Roman Catholic. If Ontarians wish to perpetuate the Confederation they will quietly accept Sir John's allowance of the Jesuits' Bill. If they can't stomach that allowance they may as well face the truth like honest men and acknowledge that they really do not think the Confederation worth preserving. The course of the *Globe* has been, and will be, perfectly straightforward. We do not mean to blame Sir John Macdonald—"

Do you believe that? I do not, for one.—

"We do not mean to blame Sir John Macdonald if he stands by his disallowance theories and vetoes the Bill. We will not in any way aid any persons who may endeavor to excite race and creed passions over the affair. If the people of Ontario hold great meetings to press for disallowance, and if they otherwise signify that they are sincerely desirous to enter upon a serious struggle with Quebec, we will advise them that the end can be nothing else than the destruction of the Confederation, and that it would be incomparably better for all concerned that the Federal compact should be quietly dissolved now than dissolved after and in consequence of a long, bitter conflict that would be, at best, a savage verbal struggle, and at worst one marked by riot, bloodshed and civil war."

These were the predictions of the late organ of the party of hon. gentlemen opposite, and, if the consequences were to be such as the *Globe* newspaper predicted, one would suppose that the Government of the country were justified in allowing that Bill. But, Sir, on the 16th of March, a day, I suppose, ever memorable in Room No. 6 in this House, we find that the *Globe* newspaper made the somersault, and I venture to assert that no public paper in this country ever made such a somersault. We have also the opinions of other papers. I will only read a few, and I do this, not with the view alone of being heard in this House, but I have to answer to my constituents, and I want to place my case before them should I ever ask them for their suffrages again. The *London Advertiser* of March 14, says:

"From the quotation given by Dr. Grant from Mr. Mercier's speech in moving the Quebec Legislature into Committee on the resolutions, it is clear that the purpose was not to acknowledge any authority in the Pope in the legislative affairs of the Province, but to secure finality in a dispute long pending."

The *Hamilton Times* of October 19, after waking up to the sudden conversion of the *Globe*, deals with the question from the constitutional point of view, and I commend its language to my hon. friend from Muskoka:

"By some it is claimed that the mention of the Pope's name as a party to the Bill renders it unconstitutional. We cannot decide so intricate a question as that, though it appears to us that the Pope stands in the same relation that contractor Ouderdonk or any other foreigner would occupy with respect to the payment of public funds. So far as our light goes we should oppose the disallowance of the Bill, though we reserve the right to hear and consider evidence on the point that the Bill is unconstitutional. The idea that Ontario and the rest of the Dominion will have to supply the money to pay the Jesuits should not have weight in the discussion."

I may quote from another organ of hon. gentlemen opposite, the *Belleville Ontario*, of the 19th of March, which gives the *Globe* a certificate of character:

"The vacillating policy of the *Toronto Globe* of late years on almost every public question is without precedent in Canadian journalism. Its latest somersault on the Jesuit Bill is enough to restore the founder of this ever-powerful paper to life again. The *Globe's* flop over has caused a feeling among the Liberals at Ottawa little short of disgust for the men who at present are responsible for its policy, if such it can be called."

Now, Sir, I propose briefly to show—and this is a point my hon. friend has avoided—the feeling in the Province of

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Quebec on this important question; because, while I appreciate the effort of my hon. friend to defend the rights of the people of Ontario, I think also he might have had something to say with regard to the opinion of the minority in the Province of Quebec. We heard nothing from the hon. gentleman concerning the Bill of 1887. He steadily avoided that question, and confined his argument wholly to the Bill now under consideration. We are here to-day for the purpose of considering whether or not this Bill should be allowed or disallowed; but behind that question is another one. Should the Bill of 1887, incorporating this society, have been allowed or disallowed? The hon. gentleman said nothing about that. No one has spoken about it in Parliament or out of Parliament. It was allowed to pass, and thus we recognised, in not disallowing that measure, the right of the Province of Quebec to incorporate the Jesuits. Having done so, the question arises, is it just and right to go further, and supplement that measure by giving money to this order? What is the opinion of the people of the Province of Quebec on that subject? I can appeal to the leader of the Taird party for his views. I find throughout the whole of this controversy on this question, that the newspaper controlled by my hon. friend (Mr. Mitchell), supported the Mercier Government. Although he pointed out that such an Act was inexpedient, he always took the ground that the Bill was a fair one in the interests of the country.

Mr. MITCHELL. That is good authority.

Mr. RYKERT. Very good, but I want to give a better one.

Mr. MITCHELL. Question.

Mr. RYKERT. I will give the authority of the *Montreal Gazette*, which I look upon as a good authority, expressing the opinion of the English-speaking people of the Province of Quebec very fairly. The *Gazette* has had several editorials on the question, from one of which I propose to quote a few observations, in order to satisfy, at any rate, the people of the Province of Ontario, that while they are so exercised about the rights of the minority in Quebec, the minority in that Province, which is well able to take care of itself, has taken no exception to the legislation passed:

"Excepting the *Huntingdon Gleaner*, we are not aware that any newspaper in this or any other Province of the Dominion interested itself in the matter. The Protestant Committee of the Council of Public Instruction silently acquiesced on securing its sixty thousand dollars. There was a slight ruffle as to how to apply the money, but that was all. The Protestant members of the Legislature did not take the trouble to divide the House upon it; the leading spirits of Mr. Mercier's Protestant following thought it a very reasonable measure, and not one word of dissent was heard from anybody, clerical or otherwise. The Bill in its various stages appeared in the telegraphic summaries of the newspapers of the Dominion, with no more emphasis than any bill to incorporate a trading company."

So that you see while this matter was being discussed in the Quebec Legislature, and while the people were made aware of what was going on from day to day, and the minority of Quebec had every opportunity of expressing their dissent and making known their opposition, if there was anything wrong in the Bill, no exception was taken by them either on constitutional grounds or on grounds of public policy. The *Gazette* goes on further to say that:

"They felt that the true claimant for this property was the Roman Catholic Church in general, and that church was represented by its ecclesiastical head, and not by a recently incorporated body of ecclesiastics governed by a foreign general, no matter how estimable they might be."

I commend this to the attention of the hon. member for Muskoka (Mr. O'Brien):

"Now, in the face of these threats of extra provincial intervention, Roman Catholics, no matter what they think, must, in self-respect, close their ranks."

That is the opinion of a Protestant paper in the Province of Quebec.—