

offspring be educated in the true faith, and acquire the necessary means for salvation; therefore, she (the Catholic mother) is bound by no obligation to permit the education of her offspring in a DAMNABLE SECT, (*in secta damnabile.*)” *Dens’ Vol. vii, page 146.*

Here, Sir, is a genuine specimen of Rome’s toleration. Here is an example of the manner in which Popish Ecclesiastics, in the British dominions are taught to regard Protestants—“a damnable sect”—the professors of the national religion, with our Queen at their head, stigmatized as a “damnable sect.”—Priests at St. Dunstan’s College, taught that the Protestants of the Empire, with Queen Victoria at their head, constitute “a damnable sect”!!!

“The Church of Rome is the most intolerant of all Christian sects, it is her holy and inflexible incompatibility which renders her severe, unconciliatory and odious to all sects separated from her. They desire only to be tolerated by her, but her holy severity forbids such indulgence.”

“The exercise of the power of the sword, in matters of religion and conscience is a point not to be called in question; there is no illusion more dangerous than to make toleration a character of the true Church.”

The Church which teaches these doctrines claims universal sovereignty. The head of this church is styled the “Vicar of Christ.” He requires all the world to do him homage. Christ has given him, says the Bull, *unam sanctum*, two swords—the one spiritual—the other temporal. Sir, I fear these swords have of late years become sadly blunted; the poor old man who wields them would, in my opinion, soon come to grief were it not for the more efficient bayonets of the French soldiery. Is it not well known to Protestants, and indeed to all the world, that his infallibility Pius V. formally excommunicated and damned Queen Elizabeth; and that Gregory XIII. performed the same kind of office towards the great Protestant Queen, with the addition of absolving her Irish subjects from their allegiance, and urging them to take up arms in rebellion against her. Sir, I would invite the attention of the Roman Catholic members of this House, who charges Orangemen with intolerance—to the following decrees of the Lateran Council, it is well worth their serious attention:

“Let secular powers be addressed and solicited, and if need be compelled, by ecclesiastical censures, to take an oath to use their utmost endeavors to exterminate all heretics out of their territories; and that for the future all persons, without exception, at their first promotion or accession to any spiritual or temporal jurisdiction, shall be obliged to swear to this cause; and if any temporal Lord shall purge his Country from Heretical pravity, after he has been advertised and admonished by the Church so to do, he shall be excommunicated by the metropolitan and his suffragans; and in case he contemns the discipline of the Church, and refuses to make satisfaction within a year, his contumacy is to be certified to the Pope, who upon such information shall declare his vassals or subjects absolved from their allegiance, invite the Catholics to seize the country, and enjoy it, after the expulsion of the heretics.”

It is unnecessary to question the authenticity of this infamous production—a reference to *Dens’*, Vol. 8, page 82—will set the question of authority at rest, much better than all that has been written in reference to the “Mazarine” copy.

“The Bishop is bound, even in places where the office of the Holy Inquisition is in force, sedulously to take care that he may purge the diocese intrusted to him from heretics, and if he shall find any, he ought to punish them with canonical punishment.”—*Dens’ Vol. 8, page 82.*

Roman Catholics will start at having ascribed to them such principles. I, Sir, am free to admit that Romanists are not, in general, what the *damnable* teachings of their Church would make them. Sir, human nature, degraded as it is, revolts at the teachings of the monstrous system of cruelty, superstition and tyranny, usually known as the Papacy, and in this age and country the model papist is scarcely to be found. Yet, Sir, I contend that we are justified in estimating papists according to the principles of their Church. What dependence can be placed upon the oath of any papist, Prelate, Priest or layman, in any matter affecting the Church, in the face of the following:

“That the Church has the power of absolving from vows and oaths is proved from the general concession of Christ, Matt. xvi, 19. Whosoever thou shalt loose upon earth shall be loosed in heaven. Besides the perpetual practice of the Church sustained it. Yet this is not properly called a dispensation, but

the matter is changed, inasmuch as God renounces his right, through the superiors of the Church, and thus the obligation ceases of its accord.”—*Dens’ Vol. 2, page 346.*

The Council of Lateran decreed “that they are not to be called oaths, but rather perjuries, which are contrary to ecclesiastical utility and the institutes of the Holy Fathers.”

Orangemen do not wish to interfere with the privileges of Papists, all they desire is to maintain their own; they see the danger there is of Romish ascendancy in this Colony; they see that Papists are becoming emboldened; they have witnessed in their highways the idolatrous procession of the host; a procession most insulting to Protestants, and one which, in no other Colony than Canada, should be tolerated. Sir, I find no fault with Papists for considering as a God, and adoring that which I believe to be but a piece of bread, provided they confine their worship to their chapels or to private property. But it is a daring piece of presumption, for any papist Priest to parade such an idol in the highways of the Colony, seeing, that the infallible council of Trent has pronounced accursed all who refuse to worship their wheaten God. They know the craft and cunning of their opponents, and they are determined to unite in time. The policy of Ministers in England has been to pander to the popish party in the House of Commons; the consequence of such pandering has fallen, not so much upon the inhabitants of Britain as upon the Protestant inhabitants of the Colonies, in each of which Rome is at this time endeavoring to create an *imperium in imperio*. We have self Government, Sir, and I trust we shall use it in such a manner as to save this Colony from the degradation of being governed by Priests, educated in the principles laid down in the Theology of the erudite Peter Dens, and approved by the Romish Hierarchy of Ireland. The Bill, will, I feel assured, pass the Legislature of this Island; and should it be rejected by the Colonial Minister, as predicted by our opponents—of which I entertain no fears—Orangemen will not be less powerful and efficient than they will be should it receive the Royal allowance. I, Sir, move that the House do now go into the order of the day—the second reading of the “Bill to incorporate the Grand Orange Lodge of Prince Edward Island, and the subordinate Lodges in connection therewith.”

Hon Mr COLES: the Hon Col. Secretary seems to have so thoroughly studied the tenets and principles of the church of Rome that it is a great pity he has not joined it. He (Mr C) had always found Protestant Ministers equal to any emergency, without the assistance of Orange Lodges, and the laws of the Island might be maintained here, as elsewhere, without the assistance of such a body. It was offering an insult to a great body of the community if they passed this Bill. Why, at the last Orange party, he had been credibly informed that many parties turned back and took a longer road, sooner than pass on the road over which floated an Orange flag. As far as he was concerned, he would oppose the second reading of the Bill. He had never read *Dens*, and he believed the quotations from that work were brought up, like old ghost stories, for the simple purpose of frightening the people, and destroying the peace and prosperity of the Island. He was, he believed, although a Liberal, as good a Protestant as any in that House, and he believed that the only reason the Roman Catholics were all ranged on the Opposition side of the House, was on account of the abuse that had been heaped upon their religion by the Colonial Secretary. It would be much better for the interest of the Colony to bury all past differences, rather than perpetuate them by the passage of a bill like this; for the legal organization of such Societies could not but be productive of evil. The Hon Col. Secretary went too far both in his writing and speaking upon the subject; the Holy Scriptures themselves, might in some particulars, be criticised as severely as even *Dens* had been by him. The British Government had never refused to accept Catholic aid to fight its battles, in defence of its laws and religion. Catholics had never been second in the fight; and it was folly now to recall facts of days gone by, or rake up the ashes of Huss or Wickliffe, for the purpose of spreading and perpetuating religious animosity. As to the Orangemen saving Canada, to the British Crown, nothing could be more absurd than such a statement. It was a well known fact that Orangemen upon the Island would not, and did not hesitate to seduce Catholic girls, and afterwards refused to marry them. As to the disturbance alluded to as taking place at Belfast, it was known that there was no organization of Catholics upon the occasion, but that the disturbance had been caused by the conduct of two Magistrates. In conclusion he opposed the second reading of the Bill, as he feared it would only add to the religious animosity already existing, and consequently prove prejudicial to the best interests of the Colony.

The House then adjourned.