

of the educated mind of the country in which it prevails; (7) its detrimental effects on the comparative strength and morality of the States in which it has sway; (8) its tendency to sap veracity in the individual mind."

Now, that is an arraignment by Mr. Gladstone of this order, the character of which we are considering to-day. In 1879 a discussion took place upon the character of this order in the French Chamber, and that discussion was referred to by my hon. friend from North Simcoe (Mr. McCarthy) last night. Now, Sir, I do not intend to detain the House with the speech of M. Ferry and M. Bert (since Minister of Education), M. du Bodan, M. Le Prevost and others, but the substance of it amounted to this: that the Minister of Education sent and had examined the character of the Jesuits' text books, and the character of their teachings in their schools and colleges, and the investigation made in regard to the character of that order was such as to satisfy the French Assembly, and the Department of Education in France, that the Jesuits were an order that ought not to be allowed to have anything whatever to do with education in that republic. Their principles were recognised to be incompatible with the independence of every government. They were proved to hold the same doctrines that they had held during the last 300 years. They taught the Divine right of Kings; they taught that the liberty of the press was a dangerous thing; they advocated religious wars; they attacked the Revolution and glorified the Revocation of the Edict of Nantes; they calumniated Necker and Burgot; they rejected the principles of national sovereignty; trial by jury was denounced, and liberty of conscience and worship was condemned. In one of these works, by Charles Barthelemy, the following passage, in the chapter dealing with Protestant people, disposes of English morality:—

"In London and all over England, the holiness of marriage is destroyed, bigamy is frequent, the wife is not the companion but the slave of her husband; the conjugal tie is dissolved; the children are poisoned or sold."

The subjects treated in Father Humbert's work, published in 1840, "*Instructions chrétiennes pour les jeunes gens et les jeunes filles*," were found to be so monstrous and filthy, according to Mr. Bert, that though the work was put into the hands of young girls—objectionable passages could not be read in the French Assembly with ladies in the gallery. Without detaining the House with the evidence placed before the Legislative Assembly in France, by the Minister of Education and others, suffice it to say that upon that evidence the Jesuits were expelled from the educational institutions of that republic. I think, Sir, I