

prior to Confederation, when, Sir, in the old Parliament of Canada the great fight was against Lower Canadian domination. What was the cry then? It was: "We are trampled upon by our Roman Catholic fellow-countrymen." Fortunately for this country, our people united at the time of Confederation, they threw aside their religious differences and joined together for the common good of their common country. Is it to be said that after twenty-one years of our existence, one section of the people of this country is to be found fighting against a large body of their Roman Catholic fellow-citizens and urging us to throw a stumbling block in the way of the progress of the Confederation. We must remember that in this country we have made great national progress by joining together and throwing aside those religious cries. We have done all that we could do to perpetuate a good feeling upon this continent, and I am happy to say, Sir, that the united action of Catholics and Protestants of Canada has led us to-day to a prosperous and progressing condition. I would like to know if we ought to accept the advice of my hon. friend from Muskoka (Mr. O'Brien) and send the firebrands throughout this country to array one religion against another. What must be the inevitable result of that? The result will be that it will drive every Protestant member of Parliament from the Province of Quebec, and I would not blame the Roman Catholics for that; I think they would be justified in doing so, if the Protestants of Ontario would adopt the same course in that Province and drive out every Roman Catholic member. But I believe that any person who takes a fair view of the question will not say that it is a right course to pursue. I say, Sir, that this agitation is an attempt upon the part of a certain portion of the Protestants of Ontario, not to stand by the minority in Lower Canada, but over the heads of the Jesuits to attack the Roman Catholic faith. I am not here to-day to defend the Jesuits, nor am I here to speak of their past history, but I may be permitted, before I sit down, to quote one or two observations in connection with their past history from competent authorities, in opposition to what my hon. friend says. I did hope that upon the discussion of this question nothing of the history of the past would be imported, but that we might be allowed to consider it on its merits, as to whether the Government were right or wrong in refusing to disallow this Bill. The people of the Province of Ontario have been inflamed and fired, as I said before, by enthusiasts and fanatics upon this question. I will take the ground in opposition to them, and I think I will be able to show to the House and to the people of this country the position which those I have referred to occupy on this question. The first paper which seems to have taken up the crusade is the *Mail*. It was said a few days ago that the *Globe* had made a wonderful somersault, but I venture to assert that the *Mail* took a greater somersault on this question than the *Globe*. The *Mail* has occupied several different positions in the matter, and we find that in the wind-up it calls on the people of this country to "prevent the encroachment of the French into the Province of Ontario." Some time ago the *Mail* said, referring to the Provincial Legislature on the Jesuit question:

"They have exceeded their powers."

And it goes on to say:

"We are ready, however, to argue the question on the narrower ground and to maintain that in endowing religious propagandism out of the public taxes, the Legislature of Quebec has exceeded its powers."

Mark you, Sir, the *Mail* says that "the Legislature has exceeded its powers;" and what are we to do then, are we to disallow this Bill? No; you must not disallow it, but you must go to the courts to seek for a remedy. The *Mail* further says:

"Acts done in excess of legal powers do not call for the use of a veto; they are void, and will be declared void by the courts of law. A veto is a political, not a judicial power, and is given as a political safeguard. It is given to the national Government of Canada to guard the nation against action, on the part of any of its members, injurious to its interest as a whole, to its honor, or to its unity."

In this extract this paper takes the ground that the Act is *ultra vires*, that it is beyond the power of the Local Legislature, and as such it should be fought in the courts. Then the *Mail* takes another stand, and on the 22nd of March it says:

"A French Canadian contemporary says: 'The *Mail* rests its whole case against the Jesuits upon the alleged unconstitutionality of the Estates Act.' This is a mistake. The strongest objection to both Acts is that they are contrary to the public interest. The prerogative of disallowance is frequently exercised on this high ground against measures that are perfectly constitutional and *intra vires* of the Provincial Legislatures."

Sir, if that be the case I will be prepared to show that it is not in accord with the views taken by those celebrated law journals of the Province of Ontario, which took altogether another ground, and which ground has convinced the *Globe* newspaper that it was wrong in pronouncing in favor of the allowance of the Act. You will see from this that the *Mail* commences by declaring the Act *ultra vires* and unconstitutional, and, in the end, that it demands the disallowance of the Bill upon the ground that it is against public policy. It is hard to tell upon what ground that paper chooses to take its stand upon this question. Day after day we have been favored with the history of the Jesuits and their rascalities and misdeeds in days gone by, of which my hon. friend speaks so feelingly; and the *Mail* newspaper usually winds up by calling on the Protestants of Ontario to put an end to the encroachment of Popery in this country. On the 14th of March, we find this language, which I commend to my friends from Lower Canada:

"If the British and Protestant element in Quebec will not save itself, we must try to save it for our own sakes. That the abandonment of Quebec to the Ultramontane and the Jesuit will be the death of Canadian nationality is clear enough. But Ontario will not be safe. Our eastern gate has already been opened by the perfidious hand of the vote-hunting politician, and French and Roman Catholic invasion is streaming through. The French priest, it is true, cannot formally import into Ontario his Church establishment and his system of tithes. But this matters little if he can thrust out the British population and plant in its room a population which will be under his sway, and from which he can wring practically any payments which he thinks fit. The assessor, moreover, will be his creature, and he will be able to distribute the burden of local taxation between the faithful and the heretic pretty much at his pleasure. He will, to all intents and purposes, detach eastern Ontario from the British and Protestant civilisation, of which it now forms a part, and annex it to the territory of the French race, which is also the dominion of the priest. No distortion of facts by sophistical rhetoric, no hypocritical protests against race feeling, will hide from us either the gravity or the imminence of this result."

After its long labor of the last three or four months in portraying the history and misdeeds of the Jesuits, this paper holds this question up as a sort of bugbear to frighten the people of Ontario into opposition to the Government, and finally winds up by coming out in its true colors and saying that they must prevent the encroachment of the Roman Catholic Church and the French Canadians in Ontario. Now, we find that for a long time the late organ of some hon. gentlemen opposite was very strong on this question. It discussed it from all points of view, both on its merits and on its constitutional aspects, and on several occasions it has taken a very strong stand in favor of the Bill being allowed, and in support of the contention of the present Government. But while this strain runs through all the editorials, you will find in them a strong feeling against the Dominion Government, and a desire to excite against that Government not only the Protestants of Ontario, but the Orangemen as a body. With that object in view it calls attention to the fact that on the 12th of July, which is a famous day in the history of Orangemen, the Tory Lieut. Governor of Quebec allowed the Jesuit Bill. That was done to inflame Orange feeling against this Government. It went on to say: