

were dangerous to the morality of their children; that they had also enjoyed the right after Confederation up to 1871, when, contrary to their desire, the New Brunswick Legislature passed an Act which was carried in the Upper Chamber by a majority of only one, reversing their system, compelling Catholics to send the children to other schools. They came to Parliament asking for a remedy, and we refused to disallow that Act. Why? Not because we did not believe it to be right to disallow it, but because we had a doubt as to our right to do so. The Minister of Justice of the day expressed the opinion that we had no right to disallow it, and the honourable and learned gentleman, the member for West Durham (Mr. Blake), concurred in that opinion, and Parliament deliberately recorded its doubt by adopting the Mackenzie amendment, which advised a reference to the Judicial Committee of the Privy Council. And yet we are now asked in a case of doubtful right, to do for the Protestant minority of Quebec what, if they have a grievance, they have never asked for, and so provide a remedy for what has not been complained of. I think we can hardly do that. If the former course was right, the course now proposed would be wrong. If we will not relieve an actual, positive, acknowledged grievance of a more serious character, will we undertake to relieve those who do not complain? I do not think that this House can deliberately come to any conclusion of that kind. I believe it to be the paramount duty of whatever Government controls the destinies of this country to preserve the integrity of the Union within the lines of the constitution, and to avoid every cause, so far as they can do it, of offence to the various provinces and of conflict between them and the federal power. We have seen one province of this Dominion swept by a sentiment favourable to separation, and another by a spirit of nationalism. We have seen the Province of Ontario agitated by a question of alleged provincial rights, and the Province of Manitoba also. These are all injurious to the country, and patriotic men will never make use of them if they desire a continuation of our present system, unless constrained by some overpowering sense of public duty.

But there is one strain to which we have not yet been subject, and I hope we may never be, and that is the strain of a religious strife, attended by all the animosities which grow out of exasperated religious sentiments. I have no doubt, from the manifestations which are being expressed in certain parts of the Dominion, that very zealous Protestants of some sections must have felt that the Protestant minority have been very apathetic in the matter of the passage of this Jesuit Settlement Bill. I believe that there is no part of this Dominion where the body of Protestants are more willing to vindicate their rights, more willing to make sacrifices for the preservation of their rights, than are those of the Province of Quebec, and I do not believe that they are disloyal to the Protestant idea. But the Protestants of Quebec have been for many years in close relation to and in contact with their fellow citizens of a different religion, and many prejudices have been worn away by the contact, and the Protestants and Catholics in Quebec, so far as I know their relations, live together happily upon mutually respecting terms, each respecting the rights and sensibilities of the other, and co-operating together for what they believed to be their welfare, without jealousies and friction or without over-sensitiveness, recognizing the good qualities in each other, and if they differ, quietly differing, and not making themselves obnoxious to one another. These were relations which had grown out of long years of personal contact, and this was not a condition which the Protestants of Quebec desired to have disturbed. They acknowledged the fact that there was never a minority treated in any country with the same justice and liberality and generosity as the Protestant minority of Quebec have been, and irrespective of political parties, the Protestants have already had control of their own affairs. Education and all matters over which they were mostly concerned as Protestants they had just as much control of as if they had an entire Legislature of Protestants, and they have not been made conscious of being in a minority. In these respects they have nothing to complain of, and it was for this very reason they did not wish to provoke an issue which must result in a disturbance. Then again, I know it influenced Protestants of high standing, that in many cases they said

the Roman Catholics were standing on a common platform on matters which they considered for the general welfare of the people. For instance, this was the position in regard to the best legislation on the subject of temperance. I simply give these facts to illustrate the existing state of things in Quebec and a desire that these relations will not be disturbed.

What would have been the result if we had made an attack on them and raised an issue in which we were sure to be defeated? There is hardly a constituency in the Province of Quebec in which the Roman Catholic electors were not either in the majority or did not hold the balance of power. The French Canadians consider first their religion; secondly, their nationality; and, thirdly, their party. We saw by the great changes in the last elections in the Province of Quebec what the national feeling when appealed to will do. The question of party was a minor consideration. In every constituency the Protestants would be deprived of their just representation in the Legislature of the province. There was nothing to be gained in the issue, in which the result was a foregone conclusion, and which could not by any possibility have resulted favourably to Protestantism. For these reasons they have done what they had, and the Protestants of Quebec have never acknowledged that the body had a legal claim to the restoration of these estates. It has not been acknowledged by the press, public men, or pulpit of the province, and they have never admitted any moral claim. It was a most bitter and nauseous pill for the Protestants that the name of the Pope should be foisted in the bill. But assuming that the thing was to be done, and \$400,000 was to be divided among certain Roman Catholic institutions, it was certainly desirable that this distribution should be final and not be an ever recurring question, and the reference to the highest authority of the Church could make its power felt as no other power could. There is no doubt, therefore, that it had its advantages, and it is desirable that it should be distributed so as to satisfy those who receive it, so that we shall hear no more of it; so that from a practical standpoint there are certain advantages about it, but as a matter of sentiment it was an unpleasant thing to a great many Protestants. Still the Protestant press only recorded their protest against it. They object to say they had the right to these estates, and they did not ask their readers to agitate, as their rights were invaded and no ministers called upon their congregations to agitate upon the question.

They have placed their views upon record and content themselves with that. The *Montreal Gazette* did not call upon the people to agitate this question. There were no petitions asking the Legislature not to pass a Bill. So that I think that if the Protestants of Quebec may be fairly credited by those of Ontario as being men of equal ability, equal fidelity to the principles of Protestantism, of equal capacity to judge of the fitness of things, and of right and wrong, I think they should be spared these animadversions which some are inclined to put upon them. I think they are as true to Protestantism as the blatant men who are now trying to agitate the question after the time for action has passed. Surely the Protestants of Quebec were able to judge what was best for them. If the Government are censurable for not having disallowed this Act, what opprobrium must be cast upon the Protestant minority of Quebec. They did not oppose it, because they felt that no actual grievance had existed, and because they did not want for a sentimental grievance to fight in a losing cause and break up the relations now existing in this community, I am a Protestant, I will now speak of the Roman Catholic Church as a religious body. I look upon that Church to-day as a bulwark against one of the most dangerous enemies in the land. That Church teaches the observance of the law and respect for authority. If there is danger abroad to-day, it is the spirit of infidelity, it is the spirit of anarchy, which has no respect for any authority, either human or divine, which would bring down the crowned monarch and the president and every constituted authority in society, and would bring the Omnipotent One from his throne. I say if there is a dangerous enemy, an insidious enemy, which is affecting the minds of the people in the United States, but which is not to any extent in Canada, thanks largely to the Roman Catholic Church, that enemy is the spirit of infidelity and anarchy, which can be only combatted by those influences which uphold law and