

people, through their representatives, controlling the expenditure of the country. The Bill of Rights is not obsolete; it is in force yet. The supremacy of the Crown, as the embodiment of the power and majesty of the people, is not obsolete. The safeguards of liberty designed by our forefathers to preserve us from encroachments are not obsolete, and the spirit of liberty is not obsolete among the English-speaking race. And it is for this reason, that the spirit of liberty exists, that the safeguards of liberty are in force, that tens of thousands of men have risen in Canada within the last two months to oppose the endowment of that order, whose interests and character we are discussing in this debate, and whose character and record I hold it proper and necessary to discuss and examine in the broadest sense possible. I hold that the incorporation of this order lies at the root of all this trouble. And it is owing to the fact to which I called attention a few moments ago, that there existed among the Protestants a great degree of supineness, and nervelessness, and of blindness to their own interests and the interests of their country, that the incorporation of that order was not resented at the time and was not prevented. Why, a few years ago, in 1873, the Orange Order was incorporated by the Legislature of Ontario. The Lieutenant Governor of that Province, who was appointed by the right hon. gentleman opposite, withheld that Bill from assent; I am unable to say whether by private advice he was instructed to do so or not, but he withheld it. But we had here the incorporation of the Order of Jesuits two years ago without any withholding of the Bill from assent, without any interference on the part of the Government, and it seems to me a monstrous thing that so loyal an order as the Orange Order, for it is unquestionably loyal, should be denied incorporation and the Jesuits should be permitted incorporation. It reminds me of a story, to the effect that an Irishman, on landing in New York, was attacked by a dog, and endeavored to pick up one of the paving stones, whereupon, on failing to do so, he said: It is a queer free country this, where the dogs are let loose and the stones are chained down. This is a queer sort of justice that incorporates the Jesuit Order and denies incorporation to the Orangemen; and I think, while I opposed at the time the incorporation of the Orangemen, on the ground that it would produce dissensions and troubles, the same reasons should have held good in the case of the Jesuit Order as well. The Minister of Justice, last night, held that the Jesuit Order had, in effect, already been incorporated. He instanced the case of the incorporation of the St. Mary's College, which had Jesuit professors, and he contended that because the clergy, forsooth, were Jesuits, this was incorporation, in point of fact, of the Jesuit Order. If a college happened to have three or four infidel professors, would it be the incorporation of the infidel order, or if the college had a few Presbyterian professors, would it be the incorporation of the Presbyterian order? The assumption was preposterous. The Minister of Justice also said that the order had previously been incorporated. If the society was incorporated in a surreptitious manner it affords me reason for saying that it should not have been done, whether it was done or not.

Now, Mr. Speaker, the character of the Jesuit Order is a matter, in my opinion, which should receive the attention of this House, and the attention of this country. My hon. friend, the Minister of Justice, last night spoke somewhat sneeringly of Parliament resolving itself into a committee for the examination of theological questions, and my hon. friend, the member for Bothwell (Mr. Mills), asserted that Parliament had not the right to constitute itself an ecclesiastical council, to judge the Jesuits. Well, Sir, Parliament, in this matter, is neither constituting itself into a committee for the trial of a theological question, nor into an ecclesiastical council for the trial of the Jesuit Order, but Parliament is

called upon, under the circumstances, to examine into the moral and the political tendencies of the order that is on trial before the people of this country. It has the right to do so, it has more than the right to do it; it is the bounden duty of Parliament to enquire as to the character of this organisation, to enquire as to whether those various charges made against this organisation in history for more than 300 years are true, or if any of these charges are true, whether it has proved to be an organisation detrimental to the interests of liberty, in every generation and in every age, or not, and if its antecedents are such as they are represented to be, it should be the duty of Parliament to examine thoroughly the question of whether that order is now what it was before. It is a question of the utmost importance; it is not a theological question; it is not an ecclesiastical question, but it is a question of the highest moment to the State. It is a question which should engage the attention of every statesman in the country; it is a question that has an intimate bearing upon the welfare of this country, and I propose, Sir, to examine that question. I propose to examine it, not that I think I am making myself a member of a committee to examine into theological tenets, not that I propose to make myself a member of an ecclesiastical committee to try a religious order, but I propose to look into the antecedents and character of this order, in order to see whether I believe that their establishment in Canada would be detrimental to the political interests of this country. I propose to examine the question in its political bearing, and in its political bearing alone. Now, Sir, this order had been in existence for nearly 250 years, when it was suppressed by the authority to which it professed to owe allegiance. I suppose the Pope was infallible then, and if Pope Clement XIV was infallible and if he suppressed the order of the Jesuits he probably had good reasons for doing so, and I think he had. I do not propose to call into question his infallibility. I do not propose to look into the question of the propriety of the step he took in dissolving that order, but I do propose to ask the attention of this House to some portions of the celebrated brief which Pope Clement XIV issued, and by which this order was disbanded. After declaring in his brief the purposes for which the order was instituted, and the various privileges granted by Paul III, and subsequent Popes, the brief of suppression goes on to say:

"Notwithstanding so many and so great favors, it appears from the Apostolical Constitutions that almost at the very moment of its institution there arose in the bosom of this society, divers seeds of discord and dissension, not only among the companions themselves, but with other irregular orders, the secular clergy, the academies, the universities, the public schools, and lastly, even with the princes of the states in which the society was received. These dissensions and disputes arose sometimes concerning the nature of their views, the time of admission to them, the power of expulsion, the right of admission to holy orders without a title, and without having taken the solemn vows, contrary to the tenor of the decrees of the Council of Trent, and of Pius V, our predecessor; sometimes concerning the absolute authority assumed by the General of the said order, and about matters relating to the good government and discipline of the order; sometimes concerning different points of doctrine, concerning their schools, or concerning such of their exemption privileges, as the ordinaries and other ecclesiastical or civil officers declared to be contrary to their rights and jurisdictions. In short, accusations of the gravest nature, and very detrimental to the peace and tranquility of a Christian commonwealth have been continually brought against the said order. Hence arose that infinity of appeals and protests against this society, which so many sovereigns have laid at the foot of the Throne of our predecessors, Paul IV, Pius V, and Sixtus V.

"After so many storms, troubles and divisions, every good man looked forward with impatience to the happy day which was to restore peace and tranquility. But under the reign of this same Clement XIII, the times became more full of difficulty and storm; complaints and quarrels were multiplied on every side; in some places dangerous seditions arose, tumults, discords, scandals which, weakening or entirely breaking the bounds of Christian charity, excited the faithful to all the rage of party hatred and enmities. Desolation and danger grew to such a height, that the very sovereigns, whose piety and liberality towards the society were so well known as to be looked upon as hereditary in their families—we mean our dearly beloved sons in Christ, the Kings of France, Spain,