

question on its merits and show whether it is right or wrong, and I will show the members of this House and the people of this country that in passing this Act the Legislature of Quebec was acting within its jurisdiction. The first paper to lead the crusade against the Roman Catholics on this question was the *Mail*. The position taken by the *Mail* shows that it is capable of going to any lengths in an endeavour to shake public confidence in its old party. We find the *Mail* wishes to stir up the people in strife by asking them to prevent French encroachment into the Province of Ontario. In this it claims that the Provincial Legislature has exceeded its legal powers in passing this Act. What is the result? Are we to disallow this bill? No, says the *Mail*, we must not disallow it, but go to the courts and ask for a remedy. An excess of legal power does not call for the use of the veto, but for a remedy in the courts of law. The veto was given to guard the nation against any legislation, taking the ground that it was *ultra vires* and beyond the power of the Local Legislature and such should be remedied by the courts.

Day after day we have been favoured with the history of the Jesuits, and the property of which my hon. friend, the member for Muskoka, speaks so feelingly. The *Mail* is calling upon the Protestants to put an end to Popery in this country. It said in its issue of 22nd March that the whole question does not affect the unconstitutionality of the Act, but that it was contrary to public interests and it demanded its disallowance upon grounds of public policy. The *Mail* says that if the Protestant element in Quebec will not save itself, the people of Ontario must try to save it for their own sakes. The Ultramontane or Jesuit party, the *Mail* says, is not confined to Quebec. Our eastern gate has already been opened, and the French and Roman Catholic invasion is streaming into Ontario. Thus we find, that after its long labours for the past three or four months, in stating the past history of the Jesuits, and in urging upon the people that the Act was unconstitutional, the *Mail* wants to frighten the people of Ontario into opposition against the Government upon a platform of preventing the encroachments of Popery and driving the French from the Province of Ontario. There is a desire to bring the Orangemen as a body against the Government, and in order to do this and arouse bitterness against it, attention was drawn on the 12th of July last to the fact that the Tory Lieutenant Governor in Quebec allowed the bill on that day. I say this was done to inflame the public mind and arouse feeling against this Government. The Government could not be true to its liberal policy and disallow the bill. It was predicted by the late organ of the party of the hon. gentleman opposite that this country was running into danger which would break Confederation on this question. The *Globe* said that Sir John Macdonald was justified in allowing the bill, but on the 16th March we find it making a complete somersault. I venture to assert that no public paper in the country ever made such a somersault. (Laughter.) I propose briefly to show, as far as possible, the feeling of the people of the Province of Quebec on this important question. I think while my hon. friend was protesting and defending the rights of the people of the Province of Ontario, he might have said something about the people in the Province of Quebec. We are here to-day for the purpose of considering whether or not this bill should be allowed or disallowed; but behind this there is another question. On the bill of 1887 being allowed, he said nothing about that. It was not spoken of in Parliament or out of it. Thus recognized the right of the Provincial Legislature of Quebec to incorporate the Jesuits, and granting that right, the province also has the right to endow them, and we find that the feeling of the people of Quebec, and I think I can also apply to the member of the third party in this House, for his views on that question, was not opposed to the bill. I find that during the whole of the discussion on it in the Local House, the paper of my hon. friend supported the Mercier Government. He took the ground that the bill was a fair one and in the interests of the country.

I quote from the *Gazette*, which shows that whilst the people of Ontario were so exercised about the Protestant minority of Quebec, that minority was well able to take care of itself. There has been no agitation in the Province of Quebec at all. The Protestant Board of Education accepted the \$60,000 without one word of dissent. The only trouble

was about its distribution; so that the people were fully aware of what was going on in the Legislature of Quebec, and if they saw anything objectionable in the Bill they had every opportunity of saying so. But there is another authority, and I quote it because some persons belonging to the Church from which it comes are trying to foment discord and to raise a disturbance in Ontario on this question. I refer to the authority of Rev. Mr. Campbell, Presbyterian minister of Montreal. He says that while it may be unwise to afford the Jesuits any encouragement in this country, it is not the time now to make a complaint concerning legislation passed with regard to them. The opponents of the Jesuits' Bill failed to petition the Legislature against the Bill when it was under consideration. They have therefore virtually put themselves out of court, and it is not fair now to raise an outcry. But let us look at what they did in the Legislature. I find that when the matter was under discussion their different members spoke upon it. Mr. Lynch, who fully represented the Protestant interests, said, for example, that notwithstanding what might be thought to the contrary, there was nothing in the Bill alarming in its character. "We are living in an age when wisdom prevails and freedom is supposed to exist. Is it possible that the intelligent, sensible opinion of Quebec would deprive the Jesuit Fathers of the civil rights granted to everybody else?" These are the words of a Protestant speaking on the floor of the Legislature. Then we have the opinions of several gentlemen in the Upper House, among them that of Mr. Starnes, who said this was a question that should have been settled long ago. He is not a Roman Catholic. Mr. Ross also spoke. Some newspapers, he said, pronounced him a bad Protestant and a friend of the Jesuits; but he was neither a friend nor an enemy of the Jesuits. He was a Protestant who believed the Jesuits were entitled to compensation for the estates taken from them.

From these opinions it will be seen that Protestant opinion in Quebec is not opposed to the settlement. I am glad to say, also, that while the Orange body has seen fit to pass resolutions in favour of disallowance, some lodges in Ontario have had the courage of their convictions, have understood the question thoroughly, and have seen fit not to endorse the action of the Grand Lodge. I find that Lodge No. 152, Dorchester township, has passed a strong resolution expressing the opinion that if injustice has been done, redress should be sought in the courts. Now efforts have been made in Ontario to fire the public mind by calling upon the people to form organizations, having for their object the putting down of the Roman Catholic religion in Ontario, and in fact all over the country. Mr. J. L. Hughes has taken an active part in this, and I mention his name because, no longer ago than last night, he addressed a meeting at the Pavilion in Toronto on this important question. At one of the mass meetings a resolution was passed looking to the education of Roman Catholics on Bible truths. The sum and substance of the argument in its favour was an attempt to influence the public mind against the Roman Catholic religion. I find also that Rev. Mr. Ross, at a public meeting, asserted that the Church of Rome in Quebec is endowed and established, and declared that the Dominion Government should take steps to secure the repeal of the British North American Act, so as to bring about the disestablishment and disendowment of that Church. But I am glad to find that there are many men in Ontario of larger minds, men like Principal Grant, for instance. He is as much interested in Protestantism as anybody who has seen fit to discuss this question in the province is, yet he advises acquiescence in the settlement, and has not the same fear of the Pope that some other people have. Rev. Mr. Herridge, of this city, has also spoken freely on the question. He says it is purely a question of money, and he does not see why the Government should interfere with a bill that is not contrary to the policy of the country. As I said before, the Province of Ontario is not thoroughly informed on this question. Evidence of this is to be found in the fact that the arguments offered with regard to it are not based upon the actual facts.

The Ministerial Association in Toronto, composed as it is of clergymen of all denominations, could not understand whether the Jesuits had been suppressed here or not, and these are men who attempt to form public opinion and deny to others the right to do so. You will see also in the memorial to the