

when nearly all the potentates of Europe agreed in demanding that it should be suppressed. "Oh, no," they say, "it is not the same order." How is it, then, that the States I have mentioned have expelled this order since it was restored in 1814? and be it remembered that fifteen of these States were Catholic States or communities. I think that is a significant fact. I doubt very much, whether, in view of that fact the argument can be made successfully, that the character of this order has been changed. What was the opinion of Cardinal Taschereau with regard to this order, when it was proposed to incorporate it two years ago? What was the opinion of Mr. Gladstone in regard to this order, so late as 1876? I find in the *Contemporary Review*, of June, 1876, that Mr. Gladstone has indicted the principles of which they are the professional exponents on these counts:

"(1) Its hostility to mental freedom at large; (2) its incompatibility with the thought and movement of modern civilisation; (3) its pretensions against the State; (4) its pretensions against parental and conjugal rights; (5) its jealousy, abated in some quarters, of the free circulation and use of the Holy Scripture; (6) the *de facto* alienation 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 am warranted in saying that we will consult the interests of this country, present and future, if we do not permit to be established in this Dominion that organisation whose

whole history is a history of turmoil, of intrigue, of mischief and of attempts to pull down and destroy constitutional authority wherever they have been placed. Sir, we do not want an organisation in this country that will widen the breach that exists between the two great races in Canada; we do not want an organisation in this country, the influence exerted by which will be so detrimental to the best interests of this country present and future.

I have been requested, Mr. Speaker, before closing to read this resolution placed in my hands; a resolution adopted at a special meeting of the Protestant Ministerial Association in Montreal held this morning, it says:

"At a special meeting of the Protestant Ministerial Association of Montreal, held this morning, attention was drawn to certain statements made on the floor of the House of Commons, during the debate on the Jesuits' Estates Act, by the hon. member for Stanstead (O. O. Colby), who is reported to have stated that he represents the feelings of the Protestants of Quebec; that they have made no complaint; presented no petition and sought no redress from supposed wrongs, that, in fact, the Protestants have no grievances, but are treated with more justice, liberality and generosity than any minority in the world.

"Therefore be it resolved—
"That the Ministerial Association repudiate the hon. member's claim to represent the feelings of the Protestant community of the Province of Quebec. That it is entirely incorrect to say that no petitions have been presented against the measure in favor of the Jesuits, inasmuch as this Association presented a petition against the incorporation of the Jesuits in 1887, to the Legislature of Quebec, and petitions to the Governor General in Council for the disallowance of the Jesuits' Estates Act, have been presented from this Association, from the Rev. the Presbytery of Montreal, from the Dominion Evangelical Alliance, and by some 6,000 citizens from the city of Montreal and other parts of the Province of Quebec. The matter also engaging the earnest attention of the Evangelical Alliance at its Conference in Montreal in October last, and strong resolutions in protest were adopted.

"And so far from having no grievances, the Protestant minority has serious cause of complaint in relation to many matters, among which the following are specified: The division of taxes for educational purposes; the recent unsettling of the foundation of the Superior Education Fund; in the degradation of degrees conferred by Protestant Universities; in the matter of the marriage laws; in the law of compulsory tithing, and the erection of parishes for civil purposes, both creating motives for the removal of Protestants, and generally in the virtual establishment of one church to the disadvantage of all other churches.

"Furthermore, we declare that the Protestant community of the Province of Quebec are unwilling to be indebted to the generosity or liberality of their Roman Catholic fellow-countrymen, but demand simple justice and their equal rights as subjects of the Queen.

"It was resolved to transmit the foregoing statement to the hon. member for North Simcoe (Col. O'Brien), with the request that it be read to the House of Commons by himself, or some other member he may select.

"J. COOPER ANTLIFF, D.D.

"President of the Montreal Protestant Association.

"WM. SMYTH,

"Secretary-Treasurer."

This is the communication, Sir, of the Protestant Ministerial Association of Montreal, duly signed by its officers.

Now, Mr. Speaker, I have but few words to say in conclusion. I wish, Sir, to refer to a statement made by my hon. friend the member for Bothwell (Mr. Mills), that if ministers would preach the gospel instead of preaching politics, it would be very much more in the line of their duty, and more conducive to the public interests. I have heard this charge brought against ministers before—the charge of preaching politics. I remember, Sir, in the great struggle in the United States, when the life of the nation was at stake, and when the slave power was making gigantic efforts to strangle liberty in that country, that the ministers of the country who stood up in defence of righteousness and right, were accused of preaching politics, one of the charges brought against them was that they were stepping outside of their legitimate province. When they were preaching opposition to slavery and exhorting men to patriotism, whether they were preaching politics or not, they were performing a good work. I hold that, in every emergency, when the liberties of a country are at stake, the minister is a dumb dog who does not raise his voice, warning his fellow citizens, and seeking by every influence he possesses to promote the right and combat the wrong; and if ministers in this country to-day see it to be