

nobles and burghers into exile in Siberia? If the Jesuits were expelled in 1820 from Russia, they were expelled in the company of the noblest men that ever Russia produced. Then the hon. gentleman comes to Spain, in 1826. My hon. friend's soul is stirred that the Jesuits were expelled from Spain in 1826. The fact that they were expelled proves, of course, that Ferdinand VII. had good reason to expel them? They must have done something very wrong. The despotism of Ferdinand VII. became a by-word. Liberals were executed for the profession of Liberalism, so that my hon. friend, if he had been there—he is a large-souled Liberal, though I sometimes think when I hear him argue that I could find a very small hazel nut in which his soul would find infinite room to wobble (laughter)—well, if he had been there he might have won the glory of martyrdom. The Bible was proscribed by Ferdinand VII.—my hon. friend professes to love the Bible—so that if the Jesuits were proscribed they were proscribed in company with the Bible. To read it was dangerous, to preach it was death, and the Jesuits were happy in being only expelled and not slaughtered. Then take the Papal States. It is a curious thing, it shows what charming inconsistencies there are in human nature—the fact that the Papal States expelled the Jesuits seems to him a terrible thing against them. He sees red at the introduction of the name of the Pope in the curious introduction to this bill in a way which has often led me to say to Orangemen who have spoken to me about it, that if I were the Pontiff of his church and Mercier had entrapped me into the position he has entrapped the Pope in the preliminaries leading up to this Bill, I would have excommunicated him for all time to come—(laughter and cheers)—because he has got the Pope into this bill not even with the dignity of an arbiter; he is brought in as a mere seal to guard Mr. Mercier against any after-clap, and in effect to enable him to secure that his bill should close this vexed question. My hon. friend sees red at the sight of the word “Pope.” Pope disagrees with him. I notice that he is not at best a very ruddy gentleman, but if the word “Pope” is frequently mentioned in this House, I notice that a greener pallor spreads across that brow. (Laughter.)

In 1848 there was an insurrection, and the Pope fled. The Jesuits did not like this. What sort of men would they be if they did like it? They were members of his church, Do

you suppose they would be worthy the name of men at all if they had not felt disappointed, and angry, and ready to be aggressive, because the Pope had to fly? That they were expelled would not necessarily imply much discredit on their part. Then as to the Austrian Empire in 1848. In March of that year there was an insurrection in Vienna, and, if I remember rightly, in Milan, in Venice and Sardinia. In the summer the Emperor fled to Inspruck, and the Archduke John took charge. Will the hon. gentleman tell me now, whether the Jesuits were expelled by the Government of the Emperor, or by the Archduke John, or by the insurrectionary Government that was ultimately set up? Because, sir, if the hon. gentleman has come here to-day and taken from a pamphlet these dates and flung them down on the table and asked men who are representing Canada to draw the ignorant inference that he drew from them, that because the Jesuits were expelled by these tyrannical Governments they must have done something dreadfully wrong—if he has done that he is not worthy of attention at any future time in this Parliament. I do not like their methods, but let us be just. Now, he speaks of Galicia. In 1848 the Jesuits were expelled from Galicia. Well, I have a right to know which Galicia. (Cheers.) Will the hon. gentlemen tell me which Galicia? (Renewed Cheers.) He is like one of the dumb dogs of Jupiter that cannot bark. (Laughter.) There is a Galicia in Spain, and there is a Galicia in Poland. We will suppose, because it is much more likely, that he means Galicia in Poland. Who expelled them? There was only one power that could expel them, in 1848, from Poland, and that was the most tyrannical emperor that ever sat on the throne of St. Petersburg, the tyrant Nicholas. I wish he had not borne that name. (Laughter.) In Sardinia, in 1848, again they were expelled. Now, why were they expelled from Sardinia in 1848? They might not have been very desirable guests at that time, with their audacity and intrigue, but where is the analogy between the condition of that country and ours? This was a critical time for Sardinia. Cavour, one of the greatest journalists and statesmen of Europe, had just started the *REVIVANT* newspaper. The King had just granted a constitution and definitely espoused the cause of Italian regeneration against Austria, and that great work was commenced which, some years afterwards, was