

Mr. MILLS (Bothwell)—when their ministers were sent to the Province of Ontario, and when, on account of the sympathies of those ministers with liberal views and their opposition to the connection between Church and State, they were charged with being American emissaries in this country. But I never knew any one who pretended to say it was an act of sedition on their part to come into this country for the purpose of preaching the Gospel. If there had been a State Church in the United States, and had they been sent here by the President, the hon. gentleman might, perhaps, argue as he has on this question, but where are the estates of the church? Where are the possessions of the Pope that give him anything like temporal dominion? His authority rests solely upon the implicit acceptance of his teaching and his views by those who profess to be members of the society of which he is the head, and to say that he shall not ordain a minister or send him to this country, to say that the Roman Catholics in this country may not make him their arbitrator to decide questions of difference, to decide how property, which the only party competent to decide says rightly belongs to them, shall be distributed, would be to place Roman Catholics, not on a footing of equality, but on a footing of inferiority to those who are members of other churches. The hon. gentleman argued, from opinions expressed by a writer in the *Quarterly*, that the views entertained by the Jesuit Order were such as they are represented to be. Now, I do not know what their views may be. I do not care. I am not a keeper of their consciences, and so I do not interest myself in them; but I deny altogether that this Parliament has a right to constitute itself an ecclesiastical tribunal or council for the purpose of seeing whether their views are right or wrong. We may decide for ourselves in our individual capacities, but we are not endowed with any power of that sort, and I do not think any Protestant would care to be judged by any such rule. I was interested, in looking over the speeches made many years ago in the House of Commons (England), when it was said that certain members of the Church of England were adopting Armenian views, and one speaker, Mr. Rouse, declared that these persons were emissaries of the Church of Rome. He said:

"I desire it may be considered how the See of Rome doth eat into our religion, and fret into the very banks and walls of it, the laws and statutes of this realm. I desire we may consider the increase of Armenianism, an error that makes the grace of God lackey after the will of man. I desire that we may look into the belly and bowels of this Trojan horse, to see if there be no men in it ready to open the gates to Romish tyranny, for an Armenian is the spawn of a papist, and if the warmth of favor come upon him, you shall see him turn into one of those frogs, that rose out of the bottomless pit: these men having kindled a fire in our neighbor country are now endeavoring to set this kingdom in a flame."

Now, we know that a large portion of the Protestant community in this country are Armenians; and if we are to judge by the public meetings and the discussions which have taken place on this question, they are as far from Roman Catholicism as any other section of the community. Anyone who remembers something of the history of Holland, will remember how Grotius, because he was an Armenian, was carried out of the country in a cask; and how John Barneveldt was carried into another world on a scaffold because he was an Armenian, and for the very reasons given by Mr. Rouse that the doctrines they were teaching would necessarily lead to the restoration of Roman Catholicism. There is nothing, in my judgment, more mischievous than to undertake to pass judgment upon the religious opinions of any portion of the community in a popular assembly and make those opinions the pretext for withholding rights and for imposing disabilities. We have, irrespective of religious opinion in this House, occasionally given aid to Mission Schools. We have aided the Presbyterian Mission Schools, the Methodist Mission Schools, the

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English Church Mission Schools, the Roman Catholic Mission Schools, and I have never heard any one say that because we did so, as a matter of expediency for the present, and because it was better to establish these schools among the Indians, for the time being, than public schools, that this Government was connected with a church or in favor of any particular church on that account. I am not the least afraid that, if we have an open field and fair play, Protestantism is likely to suffer in this country, in consequence of the aggressions, or attributed aggressions of the Roman Catholic Church. I have no doubt whatever, that in a fair field Protestantism will be able to hold its own, and it will succeed just in proportion as it is actuated by the spirit of toleration and fairness, which will serve rather to draw men towards it and secure a favorable consideration for those religious views that it seeks to enunciate, rather than the spirit of intolerance which will repel men from it. How can we secure a fair hearing for our dogmas from our Roman Catholic friends if we do that which they think is unfair to them, and if we undertake to deny to them privileges that we maintain for ourselves? I am not disposed to confer upon any Roman Catholic institution in this country privileges that I would withhold from any Protestant institution of a similar character. I believe that the more clearly the line of separation is drawn between Church and State, the better it will be for all classes in this country, but I admit that I am unable to interfere or to assist in drawing that line in any Province except in the Province of which I am a member. I have the right to exercise my privileges as an elector, and if the policy that has been carried out is one that I think detrimental to the public interest I may, in that capacity, oppose it; but I have no right, from my place in this House, to undertake to do for the people of another Province what I can only do legitimately in my own Province, as an elector of that Province. And so, the more clearly we have impressed upon our minds the fact that each Province must take care of itself, that it must entirely separate the Church from the State for itself, that with that we have nothing to do, that, except by usurpation, we cannot interfere, the sooner we can have clearly impressed upon our minds this line of action, and the more steadily we adhere to it the better it will be for all parties concerned. The early founders of our Christian religion were men in rather poor circumstances, and occupying very humble social positions. Their influence, at the beginning, was with the humbler classes, with Jewish hucksters and with slaves of the Roman Empire. They gradually, in the course of three centuries, worked their way up through every grade of society until the Emperor himself became a convert to the Christian system. At first they had the best organised Government the world has ever seen, hostile to them. If they were able, by their industry, their zeal, their self-denial and their devotion, to what they believed to be the cause of religious truth, to overcome such obstacles and conquer such difficulties, there is no danger that Protestantism in this country, if its ministers are true to the profession of their faith—and, remember, that they are to know nothing else except Christ, and Him crucified—if they are true to their faith and their high calling, and preach the Gospel instead of politics, I am perfectly satisfied that Protestantism will have nothing to fear. I am as ready as any member of this House to resist encroachment. Why should it be otherwise? If I, as many others here are doing at this moment, take a position which many of our friends may not concur in, because they have been misinformed, if I would not be disposed to do wrong to serve the interests of my own friends, and those with whom I sympathise, why should I endanger my political position to promote the religion of a portion of the community which I believe to be, in many respects, erroneous? Let those answer who accuse us of pandering to the Roman Catholics. I do not pretend to judge for them.