

that he could see no reason why there should be any interference on the part of the Government with a Bill which was not, in his opinion, detrimental to the interests of the country or to the policy of the country. The fact is that the people are not thoroughly informed on this question, and in the papers from day to day the historical references are not correct. In fact, they are just as incorrect as some of those which my hon. friend (Mr. O'Brien) made to-day, as I shall point out later. The Ministerial Association in Toronto is composed of a number of men of all denominations, and they could not find out whether the Jesuit Order had ever been suppressed in this country or not, and, after searching for a week, they could not come to a conclusion. And yet these are the men who pretend to guide public opinion. I deny their right to do so, or I say, at all events, that, before they do so, they should first inform themselves as to the facts. Then I find that a resolution was moved by Dr. McVicar and seconded by Dr. Campbell, and what is asked by that resolution is to have a certified copy of the Bill sent to the Queen, and then they say she will disallow it. Why, they do not seem to understand the constitution of this country, when they think that an Act of the Province of Quebec can be sent to the Queen for disallowance, whereas it is only the Acts of this Parliament which are subject to disallowance by the Queen. They are in absolute ignorance of the provisions of the British North America Act. Now, I do not intend to defend the Jesuits, but I am going to quote a few authorities to show that, in this country, at all events, they are not as bad as my hon. friend (Mr. O'Brien) makes them out to be. In his speech, he said he did not propose to discuss the course of the Jesuits in this country, but only to refer to their misdeeds in the past. I will quote from one or two articles on that subject, because it is just as well to understand what Protestants think in regard to the Jesuits. As I said, I do not pretend to make any elaborate argument on the subject, or to defend the Jesuits or their acts, but I find that public men in this country, persons who have written on this question here and in England, are of one accord that the Jesuits of to-day are not the Jesuits of 100 years ago. That is where my hon. friend goes astray. He refers to their intriguing in Europe, and to their determination to upset every State in Europe, and to various acts of theirs which will not commend themselves to anyone; but he should have also referred to those authorities who took an entirely different view of the subject. In Parkman's work I find this testimony given to the Jesuits:

"The lives of these early Canadian Jesuits attest the earnestness of their faith and the intensity of their zeal; but it was a zeal bridled, curbed, and ruled by a guiding hand. Their marvellous training in equal measure kindled enthusiasm and controlled it, roused into action a mighty power, and made it as subservient as those great material forces which modern science has learned to awaken and to govern. They were drilled to a factitious humility, prone to find utterance in expressions of self-depreciation and self-scorn, which one may often judge unwisely when he condemns them as insincere. They were devoted believers, not only in the fundamental dogmas of Rome, but in those lesser matters of faith which heresy despises as idle and puerile superstitions. One great aim engrossed their lives. For the greater glory of God they would act or wait, dare, suffer or die, yet all in unquestioning subjection to the authority of the Superiors, in whom they recognised the agents of divine authority itself."

Then I find that Macaulay—and I do not suppose many in this House will question his authority—in his "History of England," spoke of these men as follows:—

"No religious community could produce a list of men so variously distinguished; none had extended its operations over so vast a space; yet in none had there been such perfect unity of feeling and action. There was no region of the globe, no walk of speculative or active life in which Jesuits were not to be found. They guided the councils of Kings. They deciphered Latin inscriptions. They observed the motions of Jupiter's satellites. They published whole libraries, controversy, casuistry, history, treatises on optics, alcaic odes, editions of the fathers, matrigals, catechisms and lampoons. The liberal education of youth passed almost entirely into their hands, and was conducted by them with conspicuous ability. They appear to have discovered the precise point to which intellectual culture can be carried

Mr. RYKERT.

without the risk of intellectual emancipation. Enmity itself was compelled to own that, in the art of managing and forming the tender mind, they had no equals."

That seems to be entirely in opposition to the views which have been expressed by my hon. friend, and the various assertions as to their practices in the mother country. But we have an authority in this country which I think will also be received in this House. I refer not to the organ of the Third party, but to the *Montreal Gazette*, which, on the 25th June last, speaking of the Jesuits, and knowing well what they are in the Province of Quebec, says:

"There is probably no country in the world in which the Society of Jesus has enjoyed so fair a reputation and so large a share of goodwill from the people generally, without distinction of creed, as have fallen to their lot in Canada. Their piety, humanity and courage are associated with the most heroic and romantic periods in our annals. 'The story of their trials and triumphs on this continent, and especially within the limits of our own land, is one of the most interesting and instructive in the records of missionary labor.' If we except certain works and ambitions which marked some passages in their career, the members of the order in Canada have never forfeited that respect which is due to the faithful prosecution of noble aims."

So you see that we have testimony from the Province of Quebec that at least they have some friends in this country, and that they are not looked upon in the same light as they were in the mother country and on the continent. Now, Sir, one of the arguments of my hon. friend was that the Jesuits are hostile to the Roman Catholic Church. Well, I have read different sermons, that of Father Hand in Toronto and Father Whelan in Ottawa, and I find that they take the view that the Jesuits are in accord with the Church of Rome, as is evidenced by the telegram sent some time ago to Mr. Mercier. He read this telegram at Laprairie, on July 22, from Rome:

"You cannot be called a rebel against the Bishops of the Province of Quebec for having incorporated the Society of Jesus, when the Holy Father allowed its members to seek incorporation."

So you see that is evidence that they are entirely in accord with the Church of Rome, and are not in the same position as they were in 1773 when they were suppressed by the Pope. But there is another evidence which my hon. friend did not refer to. When they were restored in 1814 we find in the Pope's Bull that he does not refer to them in the same terms as my hon. friend. There we read:

"The Catholic world unanimously demands the restoration of the Society of Jesus. We daily receive the most earnest petitions to this effect from our venerable brethren the Archbishops and Bishops, and from other earnest persons."

This shows conclusively that they are in accord with the Roman Catholic Church, they are subservient to it, they are delegates of that Church in missionary works. Now, my hon. friend, in speaking of the Jesuits in England, has not told all that he might have told. It is true that by the Act of Supremacy, (1 Elizabeth) pains and penalties were placed upon them, but it might be a question whether that Act then applied to this country when it was not a portion of the British Empire. But that is set at rest by the Quebec Act of 1774. The next we hear of the Jesuits in England is the Act 10, George IV, to which my hon. friend did not refer. That Act was passed for the purpose of suppressing them gradually. I will presently show how they have been suppressed in England, and whether they are considered in England to be as obnoxious as my hon. friend represents. That Act is entitled an Act for the relief of His Majesty's Roman Catholic subjects, and was passed on the 13th of April, 1829. The statute says:

"Whereas by various Acts of Parliament certain restraints and disabilities are imposed on the Roman Catholic subjects of His Majesty, to which other subjects of His Majesty are not liable; and whereas it is expedient that such restraints and disabilities shall be from henceforth discontinued;

"And whereas Jesuits and members of other religious orders, communities, or societies of the Church of Rome, bound by monastic or religious vows, are resident within the United Kingdom, and it is expedient to make provision for the gradual suppression and final prohibition of the same therein; be it therefore enacted."