

"That the Society of the Jesuits be suppressed and dissolved and no longer continue as a body corporate and politic, and all their rights, possessions and property shall be vested in us, for such purposes as we may hereafter think fit to direct or appoint; but we think fit to declare our royal intention to be that the present members of the society, as established at Quebec, shall be allowed sufficient stipends and provisions during their natural lives."

Now, Sir, by order of the British Parliament, in the Royal Instructions given to the Governor of Canada in 1775, while the other orders of the Roman Catholic Church were permitted to remain in Canada, enjoy their property, and continue their work, the Jesuits were suppressed. This took place not only in Canada, but in various countries in Europe. We find that in 1759 the order was suppressed in Portugal; in 1764 it was suppressed in France; and in 1767 it was suppressed in that country where it first had its birth, in Spain; and not only was it suppressed in those countries of Europe, but in all the colonies and possessions of those countries throughout the entire world. Following those events, Pope Clement XIV, the head of the Roman Catholic Church, found that order to be so intolerant, so mischievous in its workings, so inimical to the peace not only of several Governments, but of the church itself, that he determined to suppress and abolish the order. We, therefore find in 1773 a brief from the Pope of Rome, and I will trouble the House while I read a few extracts from that brief. It is addressed to the Catholic Church throughout the world. His Holiness cites many instances of the suppression of religious orders by the Holy See; he recites the many favors and privileges conceded to the Jesuits, and then he says:

"There arose in the bosom of the society divers seeds of discord and dissension, not only among the companions but with other regular orders, the secular clergy, the academies, the universities, the public schools and lastly even with the Princes of the states in which the society was received."

The Pope then recites at some length these quarrels; the accusations, he says:

"multiplied without number, especially with regard to that insatiable avidity of temporal possessions with which it was reproached."

Then he gives an account of some unavailing efforts to reform the society, and adds:

"In vain did these Pontiffs endeavor by salutary constitutions to restore peace to the church, as well as with respect to secular affairs with which the company ought not to have interfered."

After reciting some further efforts he proceeds:

"After so many storms, tempests, and divisions, every good man looked forward with impatience to the happy day which was to restore peace and tranquility; but, under the reign of this same Clement XIII, complaints and quarrels were multiplied on every side, in some places dangerous seditious rose, tumults, discords, dissensions, scandals, which, weakening or entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party hatreds and enmities."

Then he says:

"After a mature deliberation, we do, of our certain knowledge and the fullness of our apostolical power, suppress and abolish the said company."

"Our will and meaning is that the suppression and destruction of the said society and of all its parts shall have an immediate and instantaneous effect."

Previous to 1773, the society had been abolished by almost every Roman Catholic country in Europe, and, finally, that year it was suppressed in every part of the world by the head of the Roman Catholic Church itself. I think no stronger evidence could be given of the character of that order than the character given to it by Pope Clement XIV. Pope Clement would not have uttered a harsh word against the society if he could have avoided it. He knew the machinations of the order, and in this brief he states what he was compelled, though reluctantly, to do in the interests of the church and of society and of civil government. We are told, however, that the society was restored. True, it was restored; and I will refer briefly to one or two facts in connection with the society after its suppression. In Canada they were allowed, what they were not allowed in

any country in Europe, to enjoy in peace and quietness, the property they had acquired or which they had received in trust. In the countries of Europe, they were not only banished, but were deprived of all their properties of every kind whatsoever. Now, the British Government, after the death of the last member of the order in Canada, in 1800, took possession of the whole Jesuits' estates. The Crown held these properties until 1831, when, after some negotiations, they were handed over to the Government of the Provinces of Upper and Lower Canada, with the stipulation that the revenues therefrom should be devoted exclusively to the higher education of the young. That stipulation has been carried out up to the present day. But now we find a different state of affairs. We find an Act of Parliament passed in 1887 incorporating this society, and in 1888 an Act giving them \$400,000, also giving the Government of the Province of Quebec power to sell this property, which has been estimated and valued at \$2,000,000, and to devote the proceeds to any purpose they may think proper:—not to the purposes of education, but to any purpose whatever. Another important feature in this matter is this? \$60,000 are voted for the superior education of the Protestants in the Province of Quebec and \$400,000 are voted to the Jesuits. A good deal has been said about the Pope's extraordinary powers in connection with the latter vote. The first point that I would call your attention to is this: That \$400,000 is voted, not for the purposes of education, not for the purposes for which the British Government held the property, not for the purpose for which the property was handed, in the first place, in trust, but for any purpose the Quebec Legislature may choose. Not only \$400,000, but the entire proceeds of the estates. While from year to year until now the revenues derived from them were devoted to superior education, now power is taken to sell the property and devote the proceeds for other secular purposes, and the \$400,000 are to be divided as the Pope may determine. That money is not required in the Act to be devoted to all to the education of the young, but it may be devoted to any purpose. It may be devoted to the propagation of the Roman Catholic religion, or to any other purpose they may think fit. I have carefully looked over the British North America Act, under which the Dominion Parliament and the various Legislatures of this country carry on their operations, and I am unable to see one line of that Act in which power is given to a Local Legislature to vote money for the purposes of any church. Many years ago, when severe and bitter contests were going on in this country for the complete separation of the Church from the State, we thought in Canada that we had obtained that complete separation, and that all the churches stood on the same plane in the eye of the law; but if this Act is allowed to go in force, an end is put to that equality, and I think it would be a lamentable thing if a law should be passed in any Province giving greater power to one religious denomination than is given another. There are one or two features of this Act of incorporation and the moneys voted which, I think, are deserving of a little attention. We know there is no love between the Jesuit Order and certain other orders in the Roman Catholic Church, and we know through the legislation by which the Jesuits are incorporated, they are given only the right to exercise certain rights, not in the whole Province of Quebec, but only in certain portions. The second clause says:

"The corporation shall not have the right under this Act to possess educational establishments elsewhere than in the Archdioceses of Montreal and Ottawa, and in the Diocese of Three Rivers."

Still further on it says;

"The corporate seat of the corporation shall be in the city of Montreal and another place in this Province, within the present limits of the Archdioceses of Montreal and Ottawa, and of the Diocese of Three Rivers, which may be selected later on by a by-law of the corporation."