

"If there be one principle clear in a Parliamentary Government, it is the right of the representatives of the people to dispose of the money of the people. It is one of these self-evident principles which, if men's minds were not heated by religious and political passion, no one would dream of disputing."

But there is another authority which I will cite, because I find that persons belonging to the same church are trying to foment discord and religious disturbance in Ontario on this question. I will cite the opinion of the Rev. Dr. Campbell, of the city of Montreal, Presbyterian clergyman, who discussed the question in all its merits. In a letter published some time ago he says:

"That is reason sufficient why we in Canada, Protestants and Roman Catholics alike, should be very slow to afford them any encouragement in our country. But we failed—we who should have vigorously protested against their establishment and endowment—to make our voices heard at the moment when our views might have influenced the situation. The Protestant representatives in the House of Assembly did not oppose the two measures as stoutly as they ought to have done, and the people failed to petition the Legislature against the Bills. Not having availed themselves of their constitutional rights while the measures were under discussion, they virtually put themselves out of court. It is not fair either to the local authorities or to those at Ottawa for us now to make an outcry. Mr. Mercier was justified in concluding, while the Bills were before the Assembly, that there was no very strong sentiment against them in the Province, or else the Legislature would have been flooded with petitions against them, as it always is when there are proposals before it directly affecting the people's pockets. Nor have we any right to feel greatly disappointed that the Federal authorities did not put themselves in an embarrassing position to shield us from the consequences of our own neglect of our interests, when they could urge a constitutional plea to rid themselves of responsibility in the matter."

That is the opinion of a gentleman whose opinion is worth having, and who addressed a letter some time ago to the *Montreal Witness* in which he expresses those views. But let us look at what was done in the Legislature. We find that in the Legislature, when the matter was under discussion, different members spoke upon the question. We find that Hon. Mr. Lynch, a Protestant member, spoke, and I have taken this extract from the paper to show that he who represented the interests of Protestants was fully alive to the importance of the question under discussion and expressed his opinion at the time:

"Notwithstanding what may be thought in some quarters, there is nothing in the Bill alarming in its character. We are living in an age where wisdom prevails, living in an age in which freedom is supposed to exist the world over, and nowhere in the dominions of Her Majesty does liberty prevail more than in the Province of Quebec. * * * Is it possible that the intelligent public opinion of the Province of Quebec should deny those Jesuit Fathers the civil rights we have granted to every one else?"

Then we have the opinion of several gentlemen in the Upper House. Among them, Mr. Starnes, who said:

"I approve of the Bill as it is, for that question should have been settled long ago. Protestants and Catholics ought to be satisfied with the manner in which the question is now settled."

The Hon. David Ross also said:

"Some newspapers have shown me up as the friend of the Jesuits and as a bad Protestant, because I lent my assistance to the settlement of this question. I will answer it by saying that I am neither a friend nor an enemy of the Jesuits. We had to deal with a question of justice, and I gave it my support. The Protestants themselves entertain the belief that the Jesuits deserve some compensation for the estates taken away from them. Moreover, the Protestants whom I represent in the Cabinet, are well satisfied with the settlement of this question, as you have heard the hon. councillor for Wellington express it, and with the indemnity which falls to their lot."

So that you will see Protestant public opinion to-day in Quebec is strongly in favor of the Bill and the settlement made, and against disallowance. I am glad to see also that while the Orange body has seen fit to pass resolutions as a body in favor of disallowance, there are some Lodges in the Province which have had the courage of their convictions, which have stated the question broadly and have not seen fit to endorse the action of the Grand Lodge. I find at a meeting of L.O.L. 152, Dorchester township, a strong resolution was passed condemning the Quebec Government for passing the Jesuits' Estates Bill, and expressing the

opinion that a number of the Orange lodges had acted unwisely in condemning the Dominion Government for not disallowing the measure, as they firmly believed that if an injustice had been done, redress would be better secured by the various Protestant denominations taking united action in pressing the claims of the Protestant body. The resolution goes on further to express the hope that that course will be followed, so that the legal opinion may be tested. As I said a few minutes ago, an effort has been made to fire the public mind in the Province of Ontario by calling on the people to form organisations with a view of putting down the Roman Catholic religion in that Province and also throughout this country. We find that Mr. Hughes has taken a very active part in this matter. I mention him because, day after day, his name is cited as an authority on the subject, and only last night I find it reported that he addressed a meeting in the Pavilion in Toronto upon this important question. But, after reciting, as my hon. friend from Muskoka (Mr. O'Brien) has done, all the misdeeds of the Jesuits, he winds up by asking the people of this country to establish an organisation similar to one existing in Scotland, and proposes the following as the objects:—

"The objects of the Alliance are:—(a) The defence of our common Christianity; (b) the exposure of the errors of Popery and Infidelity; (c) the instruction of Roman Catholics in Bible truth; and (d) the maintenance and promotion of the great Scriptural principles of the Scottish Reformation.

"The membership of the Alliance is composed of persons of all the Protestant denominations, and various political opinions, who are thoroughly agreed that the Papacy is an enemy to national and social prosperity, and to personal freedom, and who are resolved to resist the aggressions in the Empire by every possible means."

So you will see that the sum and substance of the arguments of those people in the Province of Ontario is, first, to inflame the public mind by reciting historical reminiscences, and then to arouse a certain feeling in favor of the Protestant religion. I find, also, that the Rev. Mr. Ross says:

"The Church of Rome in the Province of Quebec is established and endowed in violation of the said principle. We hereby request the Dominion Government to take steps to secure the revision of the British North America Act, so as to lead to the disestablishment and disendowment of said church in said Province."

It is thus evident that nearly all these gentlemen run in the same direction. I am glad, however, to find that, conspicuous among many people in the Province of Ontario, are men of larger minds, men such as the Rev. Principal Grant, who has expressed himself on several occasions in regard to this matter, and has published a letter in the public press which I will do him the justice of quoting. He is as much interested in the welfare of Protestantism as anyone in the Province of Ontario, and he has seen fit to discuss this question on its merits and to publish his views in the press. He says:

"If the matter was to be settled at all, and before giving an opinion on that point, let us remember that the great majority of the people of Quebec are Roman Catholics. I do not see what else Mr. Mercier could have done than require the sanction of the Pope to the bargain. It may seem astonishing to Protestants that Roman Catholics should acknowledge a man living in Rome as the head of their church. But they do. Protestants must accept that fact in the same spirit in which all facts should be accepted."

So it is clear that he has not the same dread of the Pope exercising his clerical powers, as far as this Act is concerned, as some gentlemen have. He goes on:

"The grant of money to the Jesuits. But the money was not awarded, and has not been given to the Jesuits. It has been given to the Roman Catholic Church. Doubtless the Jesuits will get some of it. Mr. Mercier, in his speech, quotes a letter, dated 11th October, 1884, from the Secretary of the Propaganda to the General of the Jesuits, promising on the part of the Pope that when the matter was settled they would get a share, the proportion to be subsequently determined."

The House will thus see that there are persons who regard this question from a different standpoint; as also, in this city of Ottawa, the Rev. Mr. Herridge, speaking on the question, stated that it was purely a question of money, and