

A MEMORABLE SPEECH.

MR. N. F. DAVIN, M.P., ON THE JESUITS.

UNWORTHY METHODS OF AGITATION EXPOSED—HOW THE JESUITS CAME TO BE EXPELLED FROM VARIOUS COUNTRIES—WORDS APPLICABLE TO DAY.

In view of the constant reiteration of the accusation—that because the Jesuits had been expelled from certain countries they are a dangerous body—we reproduce portion of the speech delivered, in the House of Commons, in 1890, by Mr. Nicholas Flood Davin, M.P., a learned litterateur and a staunch Protestant:

In the course of the debate on Mr. Charlton's motion, in the House of Commons of Canada, April 30th, 1890, Mr. Davin said: I do not intend to occupy the time of the House at any length, but there is an aspect of this question to which, with great diffidence, I would crave the attention of hon. members. The hon. member for North Norfolk has given us a reason why he has once again wantonly thrown this apple of discord on the table of the House, and his reason is the taunts of people outside these doors. Why, is it to be supposed for one moment, that any hon. member in the exercise of his duties in this House is to listen to every gobe mouche outside these doors, and direct his course according to what any gabler at a street corner may say? In considering this resolution, I hold it is impossible to take the view of the hon. member for West Durham (Mr. Blake), that it is a very innocuous resolution which hardly amounts to a censure of the Government. He seemed to think that it was a very mild affair, but to my mind, looking at the wording of the resolution, there is over it the taint of hypocrisy, and, if my hon. friend the member for North Norfolk (Mr. Charlton) did not carry on his brow the stamp of ingenuousness, I could not fail to conclude that he also was tainted with hypocrisy. He tells us that the reason why he brought forward this resolution is the dissatisfaction which has been excited in the public mind. Who has excited the dissatisfaction in the public mind, and in what manner has it been stimulated? (Hear, hear.) It is a bad thing to have the public mind excited, especially if it is excited on the basis of senseless passions, but it is still worse when the stimulants applied to it are ignorant and perhaps malicious. I will call the attention of the House for a moment to the position taken by the hon. member for North Norfolk (Mr. Charlton), and place before you

MR. CHARLTON'S HISTORY.

He appeared before us to-day as a historian. He quoted a pamphlet written by Mr. Hughes, and asked us why were the Jesuits expelled from France in 1804, from Naples in 1810, from Belgium in 1818, from Russia in 1820, from Spain in 1826, from France in 1845, from Bavaria in 1848, from Naples in 1848, from the Papal States in 1848, from the Austrian Empire in 1848, from Galicia in 1848, from Sicily in 1818, from Paraguay in 1848, from the Italian States in 1859, and from Sicily in 1860. Nothing is more instructive than to bring the illumination of history to bear on the events of the present time. I remember that Lord Bolingbroke says that if a man desires to be a good statesman, he should give his days and nights to the study of history. The great Arnold of Rugby says that a man who aspires to guide the destinies of his country or even be useful in her councils should be a careful student of history; and, reading the other day some statements in regard to Bismarck, I learned that that great man, one of the greatest men who ever appeared on the stage of time, has found his favorite study in history. Thus we need not be surprised that an hon. gentleman who hopes to take a high position, who aspires to put his hand upon the rudder, and, perhaps, to guide the Ship of State, like my hon. friend (Mr. Charlton), appears also in the light of an historian. But those great men, my Lord Bolingbroke and Dr. Arnold, say that the way to make history useful is to find out the crises in history which would correspond with the crises in your own country, and that you must note the measures which were successful at a given time and under

given circumstances, and, if the circumstances in your own country are alike, you have a lesson by which to be guided. But how does the hon. gentleman deal out history to us? He flings us barren dates. I might ask him a few questions about his dates. Does he know—and I will pause for a reply—does he know the circumstances existing at the time in any one of these countries from which the Jesuits were expelled? I will ask the attention of the hon. member for North Norfolk (Mr. Charlton), if he can tear himself away from the dulcet tones of the hon. member for North Victoria (Mr. Barron). He has mentioned to us the cases of about a dozen countries whence the Jesuits were expelled. Does he know the conditions under which they were expelled? Does he know whether, where there was an insurrection, it was the insurrectionary Government or the Government which the people rose against that expelled them? Has he examined the question? Does he know anything about it? (Cheers.) I have no objection to sit down for a moment if the hon. member will tell us the circumstances.

Mr. Charlton—Will the hon. gentleman be kind enough to explain to us the circumstances under which they were expelled? I venture to say that the hon. gentleman knows nothing about the matter himself. (Derisive laughter.)

Mr. Davin—That would not be any answer. I did not bring forward these cases. I may be a very ignorant person, and I would be willing to learn from a superior man such as my hon. friend; but I will go over the circumstances, and I will say that it is very extraordinary that, in many of these cases set out in this pamphlet the Jesuits were expelled for meddling with such tyrants as have rarely existed in the history of the human race.

Mr. Charlton—What particular cases?

Mr. Davin—I think the hon. gentleman might keep quiet after he has declined to give the house the information I asked for. I will, with the sufferance of the House, go over the cases referred to by him for his information, and it may not be uninteresting. He says the Jesuits were expelled from France in 1804. By whom were they expelled? Does the hon. gentleman know? They were expelled by Napoleon, who had destroyed the liberties of France, and who was at that time the Apollyon of Europe. A year before he had wantonly declared war against England, and, if the Jesuits were his enemies and were expelled by and were opposed to him, with whom were they associated? They were associated with some of the best men the world ever saw; they were associated with the Connaught Rangers, who came from the North of Ireland; they were associated with the sons and the fathers of Orangemen who went into battle to the tune of the "Protestant Boys." (Cheers.) So, if the Jesuits were expelled from France, they were in company with those whom my hon. friend, in his zeal for Protestantism, in his desire to destroy everything which is not in accord with his own cult, has associated himself with, and therefore he should not be angry with those Jesuits whom the enemy of the younger Pitt, of Madame de Stael, of whatever was free in Europe, or independent in France, expelled. In 1810 the Jesuits were expelled from Naples. Does the hon. gentleman know who expelled the Jesuits from Naples in 1810? They were expelled by a usurper. They were expelled by Murat, and it was very natural, if they were Neapolitans, that they, and many others with them, should show themselves hostile to the Government, and for reasons which, if the hon. gentleman enquired into them, he might approve. He speaks of their having been expelled from Naples in 1848. But who was on the throne at the time? It was Ferdinand, a tyrant so base and so cruel that even misfortune could not soften his disposition. Does the hon. gentleman know, in his zeal against the Jesuits, that he is drawing himself shoulder to shoulder with King Bomba? (Laughter.) I think henceforth we must call him the King Bomba of this House.

Sir John A. Macdonald—The King Bombast. (Laughter and cheers.)

Mr. Davin—The hon. gentleman shows us that he has an epic knowledge of history, and therefore he must be aware that the state of the people in the prisons of Naples at that time wrung tears from all Europe. In that very year he butchered his own people in the streets of Naples, and that city, surrounded by all

that is beautiful in sky, and sea, and air, he made—to use the language of an historian of Italy—a very earthly hell by his crimes against liberty and toleration, eye—and against Protestants as well as Jesuits. In 1820, who ruled in Russia?—because he tells us that in 1820 the Jesuits were expelled from Russia. I think they must have done something dreadfully wrong. Had Alexander I. good reasons for sending the 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 byword. \* \* \* \* \* 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.

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 Innsbruck, 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. gentleman 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 Revival 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 to receive a glorious consummation, when with the sword for his talisman and liberty for his spell-word, Garibaldi was to chase, by the mere magic of his name, everything that darkened over the prospects of Italy. (Cheers.) Now, what analogy was there between that revolutionary state of things and a con-

stitutional country such as ours, with liberty safe guarded, such a country, I believe, for freedom, as does not exist anywhere else in the world? What analogy is there between disturbed states like those, and a country like this? Yet the hon. gentleman comes here and flings down his barren dates. In 1860, again, Garibaldi expelled the Jesuits from Sicily, and why did he expel them? He had made himself dictator; he defeated the royal troops at Calatafimi; he stormed Palermo; he won Melazzo; he gave Sicily a new constitution, and in such a state of things the expulsion of the Jesuits may have been a necessity. It might be necessary under certain circumstances, even to expel the Knights of Labor; it might be necessary to expel all the lawyers; it might be necessary to expel any body of men in certain critical circumstances of the State, who were likely to menace the object that statesmen, having charge of it, had in view. But what analogy can there be between such a state of things in Canada? Now, we were laughing a moment ago, but I think it is a great crime for a man occupying the high position of member of Parliament to go through the country, and, without ever enquiring into the circumstances in which these expulsions took place, to hold events about which he knows nothing, up before the heated fancies of ignorant men—good-hearted men, noble men in their way, but still not having sufficient time to test these things. He goes and reads out that the Jesuits were expelled here; were expelled there; they were expelled elsewhere, and he leads people to infer that they are a danger to every State, whatever its condition, and that they were always in the wrong, whereas in most cases they were expelled by despotic Governments. We know very well that in the history of the world there have been men who would exercise tyrannical power themselves, but would not allow anyone else to be tyrannical to the people; and the Jesuits, as the history of Europe shows, have, animated it may be by ecclesiastical motives, sometimes interfered on the side of popular liberty against the tyrannical conduct of tyrannical men. There are cases in which the Jesuits have been expelled for no other reason than protesting to the King against the number of his mistresses. The hon. gentleman (Mr. Charlton), I hope, does not mean to deceive the people, but I say, if he knows what he is doing, that he is guilty of a very great crime and very great misdemeanor.

Leo XIII. is a great lover of Dante, and his letter to Professor Giacomo Pioletto, an editor and commentator on the works of the great poet, is well deserving of attention. In his appreciation of Dante, the Pope shows his own great qualities and scholarly attainments.

"As Mark Pattison said of Milton, one critic writes, so it is true of Dante, that to master him, comprehend him, love him and know him, is the best reward of consummate scholarship. Scholastic philosophy and theology in their deepest forms; the classical literatures, Aristotle and Virgil; the long history of ancient and mediæval Italy; the intricacies of old science, cosmogony and astronomy; the details of vernacular Italian dialects; the political conceptions, the ecclesiastical traditions of the Roman Church and empire; the obscure facts of Dante's external and internal life—all this must you study, would you know Dante. Yes, and more, too; the significance of St. Francis and of Giotto, of Boccaccio and of Petrarch; the dawn of the Renaissance; the influence of Dante upon Chaucer, upon Milton; the changes in thought, which gave us Faust for our typical poem in place of the divine comedy. And all this is the natural and logical outcome that may be looked for as flowing from an encouragement of Dantesque studies and a popularizing of the works of that marvelous poet.

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