

Free Church, of Montreal. The passage is on page seven of the introduction :—

About the year 1790 the Presbyterians of Montreal of all denominations, both British and American, organized themselves into a Church, and in the following year secured the services of the Rev. JOHN YOUNG. At this time they met in the Recollet Roman Catholic Church, but in the year following they erected the edifice which is now known as St. Gabriel Street Church—the oldest Protestant Church in the province. In their early Minutes we find them, in acknowledgment of the kindness of the Recollet Fathers, presenting them with “One box of candles, 56lbs., at 8d., and one hogshead of Spanish wine at £6 5s.”

(Laughter.) I beg my hon. friends, who may have different notions of Christian intercourse at this time of day, just to fancy doings of that sort. (Hear, hear.) Here, on the one hand, are the Recollet Fathers giving up one of their own churches to the disciples of JOHN KNOX to enable them to worship GOD after their own manner, and perhaps to have a gird at Popery in the meantime—(great laughter)—and here, on the other hand, are the grateful Presbyterians presenting to these same Seminary priests wine and wax tapers in acknowledgment of the use of their church, for Presbyterian service. Certainly a more characteristic instance of true tolerance on both sides can hardly be found in the history of any other country. I cite this little incident to draw from it this practical moral—that those who are seeking, and, in some particulars, I believe justly seeking, the settlement of Protestant education in Lower Canada on firmer ground than it now occupies, might well afford to leave the two great Seminaries of Montreal and Quebec at peace. No two institutions in Christendom ever more conscientiously fulfilled the ends of their erection; and whoever does not know all, but even a little, of the good services they have rendered to both the people and the Government of Lower Canada, to the civilization and settlement of this country, has much yet to learn of the history of Canada. (Hear, hear.) To close this topic, I have no doubt whatever, with a good deal of moderation and a proper degree of firmness, all that the Protestant minority in Lower Canada can require, by way of security to their educational system, will be cheerfully granted to them by this House. I, for one, as a Roman Catholic, will cordially second and support any such amendments, properly framed. I will merely add

in relation to an observation of my friend (Hon. Mr. BROWN) last night on the subject of the Catholic Separate Schools of Upper Canada, that I accepted for my own part, as a finality, the amended act of 1843. I did so because it granted all the petitioners asked, and I think they ought to be satisfied. I will be no party to the re-opening of the question; but I say this, that if there are to be any special guarantees or grants extended to the Protestant minority of Lower Canada, I think the Catholic minority in Upper Canada ought to be placed in precisely the same position—neither better nor worse. (Hear, hear.) At present I shall not add another word on this subject, as I am not aware of the particular nature of the amendments asked for at present, either east or west. (Hear, hear.) All who have spoken on this subject have said a good deal, as was natural, of the interests at stake in the success or failure of this plan of Confederation. I trust the House will permit me to add a few words as to the principle of Confederation considered in itself. In the application of this principle to former constitutions, there certainly always was one fatal defect, the weakness of the central authority. Of all the Federal constitutions I have ever heard or read of, this was the fatal malady: they were short-lived, they died of consumption. (Laughter.) But I am not prepared to say that because the Tuscan League elected its chief magistrates for two months and lasted a century, that therefore the Federal principle failed. On the contrary, there is something in the frequent, fond recurrence of mankind to this principle, among the freest people, in their best times and worst dangers, which leads me to believe, that it has a very deep hold in human nature itself—an excellent basis for a government to have. But indeed, sir, the main question is the due distribution of powers—a question I dare not touch to-night, but which I may be prepared to say something on before the vote is taken. The principle itself seems to me to be capable of being so adapted as to promote internal peace and external security, and to call into action a genuine, enduring and heroic patriotism. It is a fruit of this principle that makes the modern Italian look back with sorrow and pride over a dreary waste of seven centuries to the famous field of Legnano; it was this principle kindled the beacons which burn yet on the rocks of Uri; it was this principle that broke the dykes of Holland and overwhelm-