

bec to take charge of his flock, he was met by the Catholic bishop of that city, who took both his hands and kissed him on both cheeks and welcomed him to our shores. Subsequently, when Bishop Mountain came to Three Rivers, he visited on New Year's Day the different institutions and, amongst others, the Ursuline Convent. I have here a copy of the letter presented to Bishop Mountain on that occasion by the Sister Superioress, and I may say that the bishop was very proud of this letter, and showed it to many of his friends in Canada and in England after his return home. This is the letter:

Your Lordship,—After the marked proof of esteem which Your Lordship has shown our community by favouring our Monastery with a visit, we trust that Your Lordship will permit us at the beginning of the new year to do ourselves the indescribable pleasure of paying you our most humble respects, and assurances of the prayers that we will offer to Heaven for the preservation of your precious life and the prosperity of your illustrious family. It is with these ardent feelings and with the most profound respect that we have the honour to be,

Your Lordship's most humble and

Obedient servants,

SISTER THERESA OF JESUS,

Superior of the Ursulines of Three Rivers.

The 30th day of December, 1794.

On another occasion, many years ago, the Episcopalians of Montreal found themselves in the unhappy position of not having a place of worship, and immediately the Recollet Fathers placed the Roman Catholic church at the disposal of the English Church congregation. Some time afterwards the members of the Presbyterian Church, the church to which my forefathers belonged, had no place of worship and immediately the Recollet Fathers placed their church at their disposal, and the followers of the great John Knox held services in that church for over a year and a half. I shall read a reference to this incident from that well-known Conservative newspaper, the Montreal 'Gazette,' of March 8, 1886:

I quote from the Montreal 'Gazette':

Well known display of religious hospitality on the part of the Recollet Fathers. This religious hospitality was displayed and the Recollet church was placed at the disposal of the Scotch Presbyterians in 1791 as it had been in 1789 at the service of the English Episcopalians, and on September 18, 1791, the Sacrament of the Lord's Supper was administered in it according to the forms of the Church of Scotland.

Mr. SPROULE. That is no more toleration than was displayed by the Orangemen when they gave up their Orange Hall to a Roman Catholic clergyman to hold service.

Mr. BICKERDIKE. I wish they would keep that up. 'The Society of Presbyterians,' as they were then called, continued to occupy the old Recollet church from the date mentioned until, the building of their own

Mr. BICKERDIKE.

church St. Gabriel was completed, and the priests refused any pecuniary remuneration for the use of their edifice, but were induced to accept a number of presents, amongst others some wax tapers to be used in their services. And I am told that on many occasions our good Presbyterians had a fling at Popery in that very church and enjoyed it very much. I regret deeply the inflammatory speeches delivered in this House and outside. The time, Sir, has gone by for that kind of appeal. I think it is simply juggling with this Autonomy Bill for political purposes, and I would like to say right here and now that we should not forget the good will prescribed to mankind instead of being ready to abuse one another. Love the Lord our God with all our hearts with all our minds, and souls, and our neighbours as ourselves. Why should not our children be taught to worship God and honour the King during school hours as well as out of them? Worshipping as we do the same Creator, believing as we do in the efficacy of the finished and complete work of the Cross, can we be expected to do anything else than extend to our separated brethren the right hand of fellowship and recognize their conscientious scruples in their worship, their language and their education? In my opinion I look upon it as a crime, and would call upon Christian men and women in this land to frown down any attempt to revive or fan into flame the expiring embers of by-gone feuds. Why should we on public platforms or in the public press fan the old smouldering fires of religious prejudices and dissensions? Why stir up that monster demon of race strife which has been slumbering for years simply for the purpose of making some very doubtful political capital? Let me remind those who are sowing the seeds of discord in this young country of ours, that after the seed-time comes the harvest, and I, for one, shudder to realize what a harvest must come from the sowing of such seed.

I notice that the hon. the leader of the opposition confined himself very closely to the constitution, and in his closing remarks said that on the rock of that constitution he would take his stand. Well, Mr. Speaker, as far as I am concerned, I would go much further back than the British North America Act and deal with this question on the basis of Christianity—on that constitution which was given to us over 1,800 years ago. By that constitution and on that Rock of Ages, from which we were taught the principle of peace on earth and good will to our fellow men and mankind in general, and which warrants us in recognizing the conscientious scruples of our neighbours and teaches us not only to be just, but generous to all minorities—it is on that constitution and that Rock of Ages I am prepared to take my stand. As far as I can judge, the positions taken by the government and the opposition differ in this