

leave the Hamilton 'Spectator' alone; or when he said that when the 'Spectator' used these words it was saying what everybody thought. I say that that expression of Mr. John Ross Robertson was a libel upon the Canadian people and a disgrace to Canadian journalism. I think, Sir, that we know the object, we see so plainly the object, which these editors and publishers have in view, when we turn to the 'Telegram' of 21st March and read: 'The Quebec hierarchy has scored a victory; that we will not pay very much attention to their utterances and will not be very much moved thereby; nor will the public be much influenced when they turn to the Toronto 'News' of March 23rd and following issues, and read such language as this:

It seems we must submit to be governed by the Roman Catholic hierarchy instead of by the government of Canada.

Sir, a great deal has been said of the hierarchy and of the influence of the Catholic Church. Let us be fair.

O wad some power the giftie gie us
To see oursels as ithers see us!

Let us go back to the meeting held in Toronto, in Massey Hall, on the evening of the 20th of March. This was an indignation meeting called by the citizens of Toronto to consider the very legislation before us. We find that upon the platform were eight or nine Protestant ministers. We find that three or four Protestant ministers addressed the meeting. A strong letter condemning this legislation was read from another Protestant minister who was not able to be present. One eminent Protestant clergyman who was present took occasion to give the name of a man who, he believed, was a proper person to occupy a vacant seat in this House to represent a constituency then unrepresented. Now, I do not censure these Protestant ministers. I do not think they exceeded their rights. They had a perfect right to be at that meeting; they had a perfect right to speak and to express the views that they did express. I have little respect for, in fact I rather hold in contempt, the man in this country, whatever his politics, who begrudges to his pastor, whether Protestant or Catholic, the right to hold whatever views he may think proper and to express those views as he likes in any proper place, and to mark his ballot as he chooses. But let the circumstances be reversed; let that meeting take place, not in a Protestant city of a Protestant province, but in a Roman Catholic city of a Roman Catholic province; let it be addressed by three or four Roman Catholic bishops or priests; let a strong letter be read from another bishop or priest, and let one of these bishops or priests nominate some Roman Catholic citizen as a fit and proper person to be elected to this House—and what a furore of excitement there would be throughout Protestant Canada. In the Toronto

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papers we would have blazing cartoons of a long-tailed devil, clad in priestly garb, leading this parliament by the nose.

I do not believe in the legislation of this parliament being influenced by any church. I claim to be a Protestant and a Canadian. As a Protestant, I would very strongly object to the legislation of this House being moulded by the influence of the Roman Catholic church, or by the ablegate or other representative of that church, I would be as strong as anybody in expressing my opinion to that kind of thing. As a Canadian, I would be as much opposed to having the legislation of this House moulded and shaped by the influence of any church, Protestant or Catholic. But I will not be influenced—I refuse to be—either in my position or my thought or action by mere expressions, by statements without any foundation whatever, made by parties whose object is so obvious and whose methods are so transparent. A great deal has been said by the hon. member for South York (Mr. Maclean) in language very vigorous and vehement as to the presence in Canada of the Papal ablegate. The hon. gentleman says that for the presence in Canada of that ablegate the Prime Minister of this country and the Reform party should be held responsible. I again turn to Mr. Willison's biography of Sir Wilfrid Laurier to find what he said concerning the presence of the Papal ablegate in this country. Speaking of the settlement of the Manitoba school question, Mr. Willison writes in this way:

But while the settlement was not disturbed in parliament, the Liberal party had still to overcome the desperate determination of the bishops to continue the quarrel and to accomplish the political destruction of the authors of the compromise. As a last resort a group of Catholic Liberals appealed to Rome, and Monseigneur Merry Del Val was sent out to inquire into the state of the Canadian church and to consider the policy of the bishops. This has been represented as a recognition of the supremacy of the Pope in the political affairs of Canada. As a matter of fact, it was a proper appeal by members of the Catholic communion to the head of their church against the intolerant action of their spiritual superiors and the Pope's vicars. No episcopal decree was ever issued as a result of Monseigneur Merry Del Val's discreet and sagacious inquiries, but the denunciations of the bishops ceased, and their political energy was restrained. Later, a permanent Papal legate was established in Canada, as in the United States, and Liberal Catholics have been permitted to repose in peace in the bosom of their church, and there has been a welcome abatement of clerical activity in political contests. By the end of 1900, every Catholic school in the rural districts of Manitoba had accepted the provisions of the school settlement; and while it has been more difficult to arrange satisfactory terms for merging the Catholic schools of Winnipeg into the public school system, negotiations are in progress which promise a harmonious solution, and the