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It would require a large volume to refute in succession the errors and misrepresentations forming Mr. Sellar's pamphlet. The public could not have the patience to read a work of such a nature and I have not the leisure to undertake such a work. Leaving aside all useless and idle details, I take the substance of the pamphlet; this can be summarized in the following points:

the province of the State. All that which is purely temporal belongs to the State. The Church therefore cannot under any proper claim meddle with matters purely temporal. It should render unto Crear that which belongs to the pamphlet; this can be summarized in the living and thick are the state. All that which is purely temporal belongs to the State. The Church therefore cannot under any proper claim meddle with matters purely temporal. It should render unto Crear that which belongs to the State. The Church therefore cannot under any proper claim meddle with matters purely temporal. It should render unto Crear that which belongs to the State. The Church therefore cannot under any proper claim meddle with matters purely temporal. It is should render unto Crear that which belongs to the State. The Church therefore cannot under any proper claim meddle with matters purely temporal. It is should render unto Crear that which belongs to the State. The Church therefore cannot under any proper claim meddle with matters purely temporal belongs to the State. The Church therefore cannot under any proper claim meddle with matters purely temporal. It is should render unto Crear that which belongs to the State. The Church therefore cannot under any proper claim meddle with matters purely temporal belongs to the State. The Church therefore cannot under any proper claim meddle with matters purely temporal belongs to the State. The Church therefore cannot under any proper claim meddle with matters purely temporal to the church therefore cannot under any proper claim meddle with matters purely temporal to the church therefore cannot under any proper claim meddl following points:

Firstly. The ro called domination and

Firstly. The ro called domination and wealth of the Catholic Church in the Province

The parish eyetem and its so Secondly. called injustice to Protestants; Thirdly. Tithes—that English courts are Thirdly. Tithes—that English courts are degraded by being called upon to enforce their

Fourthly. That the introduction of the parish system in parts of the province situated outside of the seigniories is a violation of a formal engagement and a usurpation.

As is happens with all men who give up to fanaticism the control of their conscience and reason, the editor of the Gleaner is not disfanaticism the control of their conscience and reason, the editor of the Gleaner is not distinguished by order or method; his pamphlat is only a confused mass, without any regular order in its ideas; but by analysing it a little, the reader will find that it is only a repitation surprising that Mr. Sellar, who lives among the far propositions show anumerated. It of the four propositions above enumerated. I will follow this order in the refutation that I am going to make.

THE BO CALLED DOMINATION AND WEALTH OF VINCE OF QUEBEC

Speaking of the Catholic Church as it exists in the Province of Quebec, the author of the pampalet says :

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"In one says:
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"In one says:
srment, having the province divided into sections and
controlled by its deputies, yet a government treespossible to frown or people, claiming an authority
above and beyond that of the state."

Taken in the general sense given by the author, the assertion is false. With respect to worship, Catholics are divided into groups known under the name of parisher as Protestants are known under the name of congregations; but these divisions have only a religious character, and are not controlled by deputies, as falsely asserted by the editor of the Gleaner.

What harm can there be, I ask, would in

thus grouping Catholics for purposes of worship? Does not this grouping likewise exist among Protestants, in our province as well as in all the other parts of the Dominion? Is there any reasonable man who can seriously see harm in it? It is only the delirious fanatacism of Mr. Sellar that objects to a state of things so natural, so necessary to public

Now to say that this "government is irre aponsible to Crown or people, claiming an authority above and beyond that of the State, is to state a thing true in itself, but false in the sense that Mr. Sollar gives to his assertion, which is general and without restriction. Catholic doctrine teaches that, in purely spiritual matters, religious authority is of an order superior to that of the civil authority, but that in temporal matters civil authority or the authority of the State transcends all others. That is to say that, according to Catholic doctrine, the preponderance of authority is derived from the preponderance of the end at which such authority sime; and as spiritual ends are superior to temporal ends, the authority which provides for the former is, in its nature and in the strict limits of its ends, of an order superior to that which provides for tem-

You are a minister of the Gospel, Mr. Caven, and you thoroughly understand Protestant theology. I would now ask you: Is not Oa-tholic doctrine, such as I have just exposed it, the doctrine on all Ohristlan religious? Is it not simply the application of these words of the Gospel —"Render unto God that which belongs to God and to Ceear that which belongs to

In order that there be no misunderstanding about this part of Catholic doctrine, I will cite a few extracts from the work of Mgr. Cavaguis, published at Rome in 1887, with the approbation of the highest Catholic authorities. These

are the citations:
"It is said: If the Church were sovereign, there would be a State within a State; in other words, in the same territory, there would be two sovereignties and the same men would form two perfect and independent societies. But this cannot be, as the co-existence of two sovereigns, having jurisdiction on the same ter-rivory and over the same persons, is repugnant. The power of the one would necessarily limit of the other, and neither would be sovereign in the full meaning of the term.
Sovereignity therefore repels not only all su-

perior jurisdiction, but also all equal jurisdiction.
"To this objection an answer is easily made by distinguishing how two sovereignbies may be in opposition in the same territory and over the same persons. When two sovereignties are of the same kind, have the same immediate end, the same object and the same subject-matter on which they exercise their power, then we meet with the inconveniences above mentioned : one imposes limits upon the other; neither one nor the other is truly sovereign, and the same sub

jects would have to serve equally two masters.
"But it is not thus when it is a question of
two sovereignties, whose order, object, end and \*ubject matter are distinct and different. that case, the one imposes no limits upon the other in the sphere which belongs to it. In consequence there is not in the State another State of the same kind, but another State of a different kind. In this there can be nothing repugnant, for the reason that all created things are limited to one order and one kind. The sovereignty of the State is limited to the temporal order, that of the Church to the spiritual order. To God alone belongs absolute and uni-

versal sovereignty.
"If the Church has many rights over the State, because it is a society of a sovereign order, it has no less the duties to perform towards the State. And above all there is the duty as a matter of justice not to encreach upon

Is would require a large volume to refute in ( the province of the State. All that which is

God.
"In questions which in nowise concern religion and which are simply economical, politi-cal, civil of military, Catholics form neither a

cat, divi) of mittary, Uatholics form neither a body nor a party, but each cau follow the party which appears the best to him." (1)

These are the principles which govern the Catholic clergy in this province as well as in other parts of the world Where can there be found in all this "the authority superior to that of the State" mentioned by Mr. Sellar? This so-called domination of the Catholic clergy avists only in the too givid Catholic clergy exists only in the too vivid imagination of the Gicaner writer. I defy him to bring forward facts of writings to establish

No; outside of purely religious matters, the Catholics and pretends to know them, should not yet know this If he would only give himself the trouble to go over the debates on the Catholic Emancipotion Bill, he would find that, nearly a hundred years ago, a distinguished Protestant bishop, Dr. Horrley (English Parliamentary History, Vol. 29, page 670], declared in the House of Lords that "the Roman Catholics better understand than the thing seems to be understood by many of those who call themselves our Protestant beathern in what his in characters the inbrethren, in what plain characters the in-junction of the unreserved submission of the individual to the government under which ha is born is written in the divine law of the Gospel."

I need not add that in asserting that the Catholic Church "assumes that the people exist for her and net she for the people," Mr. Sellar is guilty of an untruth which does not deserve the honor of being refuted. I defy him to corroborate this altogether gratuitous assertion by facts or writings.

Mr. Sellar asserts that the Catholic Church the Province of Quebec real estate owner on the continent." This is simply a falsehood which must be apparent to the most limited vision. As a church the Church of Rome does not own one inch of land in the Province of Quebec. I defy Mr. Sellar to prove the contrary.

According to our law, real estate destined for

Catholic worship does not belong to the Church, but to the parishioners, and the extent of real estate destined for that object is very limited On the first point, the following is what is stated by Judge Beaudry:—

"Parishioners are obliged to contribute to the purchase of land required for the buildings. They are its proprietors." (2)

As to the extent of the land, it is fixed in the ollowing manner by article 3450 of our Revised Statutes : -"The quantity of land so acquired for th

purposes aforesaid, within the walls of the cities of Quebec and Montreal, respectively, shall not, in the whole, exceed one arpent....., and out-side of the walls, but within the limits of the said cities, shall not exceed eight arpants in superficies; and the quantity of land so held in any other place for the use of each parish, mission, congregation or religious society, shall not exceed two hundred English acres.'

There are not one thousand Catholic parishes or missions in the Province of Quebec, and I assert without fear that the extent of the land possessed by such parishes and missions does not exceed in the whole 20,000 acres. Is the Equal Rights Association prepared to

asserb with its fellow-laborer Sellar that there are not to be found in all America proprietors owning a greater extent of land or greater real estate owner?

Without going to foreign countries, compar these 20,000 acres with the extent of the monopolies which the Ottawa Government has established in the North West. Without speaking of the colonization secieties, is it not known that the grants made to the Bell Farm Company exceeded 50,000 acres ?

"Her lands, continues Mr. Sellar, are placed outside the jurisdiction of the laws governing real estates, for they are looked up under mortmain and on her property she pays no

Wrong; ecolesisatical property is not placed outside the jurisdiction of the laws governing real estate; when a congregation purchases or sells a property the title deeds are subject to the formality of registration, in the same way as all other real estate transactions, as prescribed by articles 3443, 3444 and 3450 of our Revised Statutes, which only reproduce the old law. The real estate conceded or sold to Church Trustees or marguilliers only acquires the obse acter of mortmain by the registration of the deed of acquisition.

What is there extraordinary or wrong in this law? The intent is merely to place outside of the sphere of trade real estate acquired for religious worship, and to prevent its expropriation without the consent or against the wish of the inhabitants or of the members of the con-

At any rate if this system be wrong and worthy of condemnation, the Protestants of the Province of Quebec are quite as blamable as the Catholics, as the law of which Mr. Sellar complains applies indiscriminately to all religious congregations, Protestant as well as Catholic Before cauting stones to be the Mr. stones at us, let Mr. Sellar and his friends give the example, by asking the Legislature abolish mortain in case of properties belonging to Protestant congregations. I

[I] Notions de Broit Public Naturel et Hoclesiastique, Dar Mgr. Cavagnis, p. 338 et seq. 1 2] Code des cures, marguilliers et pareissiens, page 53.

place among the so-called disabilities of the Protestants of Quebec legislation by which they benefit as well as Catholics and to which they hold as well as Catholics? Is it in this way that

a disability for the Protestants? One may be faussical, but no sensible man has a right thus jauntily to make a mockery of the elementary rules of logic and of the plainest common aense.

WEALTH OF THE CATHOLIC CHURCH.
But where this brave Mr. Seller completely loses his head is when he speaks of the so-called wealth of the Catholic Church.

wealth of the Catholio Church.

"Counting ministers of all denominations,"
says he, "I do not suppose you would find in
Ontario many over 3000. Quebec has a third
less population, yet nearly 8000 men and woman
have taken the perpetual yow of obedience to
the Church of Rome. Add to these the lay
servants and dependents and there must be twenty thousand whose daily bread comes from this gigantic organization.

Like the monkey in Lafontaine's fable, who took the Pirane for a man, the learned editor of the Gleaner takes, as members of the Catholic clargy, all members of religious communities, whether brotherhoods, or sisterhoods, and with this he forms the big figure of 8000. Would you wish to know why he so cheerfully inscribes them among the clergy! Purely because they have made a vow of perpetual obedience to the Church of Rome !

In that case the learned Mr. Sellar is far from the truth; if to be a member of the Catho-lic clergy, it is sufficient to have made a vow of perpetual obedience to the Church of Rome, there are in the Province of Quebes 1,170,718 ministers of Catholic worship, for the reason that 1,170,728 Catholics who inhabit it are obliged, in religious matrers, to absolute obedi-ence to the Church of Rome. There are like-wise 330,839 ministers of Cathelic worship in Ontario, for I see by the census of 1881 that there is that number of Catholics in the Pro-vince of Ontario, and like those of Quebec, they are held to perpetual obedience to the Church of Rome, of course in religious matters only.

These are the consequences of the premises laid down by Mr. Sellar, whom the Equal Association has chosen to inform it about

Catholic affairs in the province of Quebec. NUMBER OF MINISTERS OF BELIGION. Happily, the census of 1881, an authority almost as worthy of belief as the editor of the Gleaner, gives totally different figures. Accord-

ing to that authority there were at that time in the Province of Quebec, 2102 clergymen. 3783 nuns, and 401 brothers of the Christian schools in all 6286. But the figures given for clergy. men comprise Protestant ministers; they must be numerous, as there are in our province almost as many Protestant as Catholic churches The census of 1881 gives for all the province 1280 churches, or which 712 are Catholic and 568 Protestant. The latter must be attended by 400 or 500 ministers, which would leave 1600

or 1700 Catholic priests. CATHOLIC ALMANAC.

But there is an easier and more certain method of establishing the number of Catholic priests in the Province of Quebec. If the writer of the Gleaner had only given himself the trouble of reading the calendars or almanacs for 1890, he would have seen that the Catholic clergy of the Province of Quebec, regular and secular, is composed 1260 priests, one cardinal, seven archbishops and bishops, one prefect spostolic. The calendars give the name, urname and residence of all those priests, so that there can be no doubt or mietake about beir number in the mind of an hongrable

These priests, however, are not all engaged in parish work. The documents which I have just mentioned show with the clearest evidence, even to the wilfully blind, that of these 1260 priests at least 250 are employed at teaching in our classical and commercial colleges and in our normal schools; about one hundred more are engaged as chaplains in our charitable institutions or as professors in our theological seminaries, leaving only about nine hundred in parish work. If you divide the number of Catholics by the number of priests ministering to parish wants, you will find that the average of each congregation under the care of a Catho lic priest is about thirteen hundred souls

You are a minister of the Gospel, Mr. Caven you know the duties imposed by the spiritus care of a congregation; you know that in this three times greater than that of a Protestant minister; in presence of the figures which I have now given, will you not admit that far from being excessive, as Mr. Sellar pretends, the number of Catholic priests in the Province of Quebec is comparatively slight. Make the same calculations about the Protestant clergy, and you will be surprised at the results at which you will arrive !

REVENUE OF THE CATHOLIC PRIESTS. And what are the revenues and resources of this clargy which Mr Sellar represents as so rich? The tishe slone and a very small amount of perquisites commonly called "le tanuel." What does the tithe represent? It is quite easy to calculate it by taking the data furnished by the census of 1881, which can be seen by everybody. At the rate of the twenty-sixth bushel, it forms about the following quantities: 58,889 bushels of wheat, 58,866 of barley, 601,310 of cass, 142,208 of peas, 55,494 of buckwheat and 12,571 of rye. Estimating them at current rates they would represent above \$500,000 in money. Bus our priests are not exacting, not-withstanding what Mr. Sellar may say, and I can assert without fear of contradiction that on the average they remit or neglect to collect at least 20 per cent of their tithes, which would leave a real revenue of not more than \$400,000. to be divided among nine hundred priests doing parish work, or an average of \$450. Adding another hundred dollars for the casuel, which is certainly the highest amount ever received under that head, we have a total of \$550.

Would you pretend that this is too much, Mr. Caven? That Protestant ministers do not

receive as much, even more?
And that is in truth the so-called wealth of our Catholic clergy ! As you can perceive, our clergy does not cost the people so much.

Let us not omit to add that our elergy

challenge him to have such legislation accepted by the majority of the Protestants of Quebec legislation by which they hereafts as well as Catholics and to which they instruction—which are seen all over Province. You would be astonished, you Protestants, at Pamphlet of the Equal Rights Association Against the Majority of the Inhabitants of the Province of Quebec.

Then, how see the Clark in the way that an interest the cost of the people, and for the paid out as much as do the Catholice.

Then, how see the Clark in the way that an interest the seen all over Province, you would be asteonised, you Protestants, at the number of young men belonging to poor families, whose education, classical and commercial, is paid for in whole or in part by our good country priests; you would be equally astonished at the number of legacies bequashed by the good currer to our colleges, on conperty destined for religious worship is, by astrict 712 of our Municipal Code, exempt from municipal and school texation. Protestants as well as Catholice, profit by this exemption, and I think that they held to it as much as do the Catholice.

Then, how see the Clark in the way that the number of young men belonging to poor families, whose education, classical and commercial, is paid for in whole or in part by our good country priests; your would be asteonised, to poor families, whose education, classical and commercial, is paid for in whole or in part by our good country priests; your would be advention, classical and commercial, is paid for in whole or in part by our good country priests; your would be advention, classical and commercial, is paid for in whole or in part by our good country priests; your would be advention, classical and commercial, is paid for in whole or in part by our good country priests; your would be advention, classical and commercial, is paid to in whose education, classical and commercial, is paid to in whose education, classical and commercial, is paid to invented the number of young men belonging to poor children.

All this, it must be admitted, is in the interest the number of vour classical and commercial, is paid to invented the number of legacies bequashed by the education of poor children.

All this, it must be admitted to it is an much as do the cities and comm prople, in one way or another, for purposes of education or charity, blessed and sanctified by the Church, the tithe which it collects from the

> There is not a country in the world where classical and university education costs so little as it does to the Catholics of our Province. where it so fully within the reach of all, even of the poorest; there is not one serious sensible man who, knowing in the slightest our system of education, would refuse to admit that it is solely to our clergy that we owe these inestimable advantages.

## BELIGIOUS COMMUNITIES.

and sisterhoods. This is a deception that it is unnecessary specially to remark, for all well-informed Protestants know perfectly well that these brothers and sisters are no more members of the Catholic clergy than the members of the municipal council of the city of the Catholic clergy than the members of the part of the Catholic clergy than the members of the part of the Catholic clergy than the members of the part of the Catholic clergy than the members of the catholic clergy than the catholic clerg With a sense of honesty more than doubtful, the editor of the Gleaner includes among the Catholic clergy all the members of our religious part of the Government of England. They be-long simply to the body of the faithful, like all other Catholics, who have absolutely nothing to do with the government or the management of leit p religious affairs. The Church exists in all its against truth?

TAXATION are merely associations for the purposes of charity and public instruction. They might disappear without in the least affecting the Church of Rome, The only difference that would then be fell, as regards Catholics of the Provinces of Outback is that in place of the incidence of the charity and are marked and are marked by the charity and are marked by the charity and are marked to the charity and are marked by the charity and the Province of Quebec, is, that in place of having to take care of the sick and infirm as well as for slaters, who work gratuitously, without other remunitation than what is strictly necessary to keep and clothe them modestly, Catholics would have to pay laymen, who most certainly would necessary by more

cost much more.

Permit me to cite one example, in order to show the truth of this assertion.

We have in this province three asylums where the insane and idiots are maintained at the expense of the government. Two of these are under the care of nuns, and another, that of Beauport, under layman. In this asylum, the annual cost for each patient is \$132. At the Longue Points Asylum, otherwise known as the Asylum of St Sean de Dieu, which belongs to the Sisters of Providence, the Government only pays \$100 per annum. And the Sisters of Charity, who have under their care the Asylum of Saint Ferdinand d'Halifax, for idiotic women, only receive \$80 per annum for each pet out. It is acknowledged that the Longue Points Asylum is at least as well kept as that of Beauport; and yet the price is \$32 less. As the Longue Points Asylum contains more than a thousand patients kept at the expense of the government, it is evident that the Sisters enable the province to economize to the extent of \$32,000 per annum, compared to the amount which it would have to pay if the asylum were kept by laymen, as that of Beauport.

The same remark applies to the other benevolent institutions under the care of religious orders. It appears by the public accounts for 1889 that the numb r of benevolent institutions subsidized by the province is 94, of which 73, or 77.7 per cent. are under the care of religious orders. The sum paid to all these institutions is \$41,956, of which \$24,480.33 to establishments maintained by religious orders, and \$17,475.67 for those kept by members of the laiby, Probestant and Catholic. That is to say that institutions under the care of religious orders, which represent 77 7 per cent. in number and much more in importance, receive only 58.34 per cent of the sums voted by the Legislature for the maintenance of benevolent insti-

Do not these figures give me the right to arsert that, even from a material or pecuniary point of view, the religious orders, which have the care of these benevolent institutions, are not a burden upon the Catholic people but a real benefit to it, a means of relieving it from heavy taxation? In a Christian country, there must be means adapted, in one way or another, to provide for the wants of the sick, the infirm, the orphans, the poor, and of the thousands of unfortunate creatures who, if not helped by somebody, would necessarily drag on a wretched existence or perish in the public streets. This is one of the first duties of society. In other countries this is provided for by taxation, by the State or municipalities; in the Province of Quebec, Catholies are free from these taxes, because their religious orders provide for these wants, and gratuitously, with the exception of the small allowance voted by the Legislature.
Where is there a reasonable man who con-

scientiously and scinerely would say that such orders live at the expense of the people? It is indeed the contrary which is true; it is the people who live to a great extent at the expense

of these orders.

I would appeal to you, Protestants of the other provinces, who do not know our institutions; you, whom a shameless fanatic would wish to rouse against these religious orders which do so much good in our province; you, who have in your hearts sentiments of justice and Ohristian charity, come and see our con vents, our asylums, our hospitals; come and see them at work, see with your own eyes the ills they alleviate, the misery they soothe; you will return, I am certain, fully convinced that these orders deserve anything but condemnation on the part of Christians worthy of the name, be they Protestant or Catholic. You would be astonished at the sight of the good done by these orders with the small resources at their dis-posal; you would leave those sanctuaries of Ohristian charley with the same sentiments as those of a distinguishe? Protestant of our province, the Hon. J. G. Robertson, whose attachment to Protestantism is understand. This is what be said during his budget speech in 1884:

OPINION OF HONORABLE MR. ROBERTSON.

"Some years ago I visited these institutions in Montreal, and I was not only graphica and surprised at the improvement manifested by the pupils under the care and instructions they received, but full of admiration at the Christian

means and personal effects in aid of those so grievously afflicted by Providence.'

Such is the testimony of a Protestant who has been engaged in public life for almost a quer's of a century, Minister and Treasurer in aix different Conservative governments. Should not the testimony of a man of that standing be somethed in preference to that of an obscure journalist, hardly known to the handful of readers who live in his neighborhood? It may be allowable to have prejudices, but reason will permit no man to be at open war with logic and sound sense.

ADVANTAGES OF THESE INSTITUTIONS.

Our teaching communities accure to us also incontestable educational advantages. I do not hesitate to say that in our convents and girls' boarding schools, instruction does not cost half as much as it does in Protestant institutions of a like nature. The Christian Brothers and other orders also give to young men a superior education, almost for nothing, if we compare it with its cost in other places. According to the report of the Superintendent of Public Instruction for 1888, there are in the teaching body, 1804 sisters, 585 brothers, and 322 members of the clergy, that is, 322 priests or ecclesisatios. According to this report the average salary paid to lay teachers is \$363 per

expense of the people, a cause of ruin for the Catholic population of the Province of

Is it possible to be guilty of a greater outrage

TAXATION OF BELIGIOUS PROPERTIES.

This again is nothing but mis representation.

True it is that our religious orders possess their properties in mortman, in the sense that these properties belong to the order as a collec-tive body, as a moral being, and not to its members in particular; but this dees not prevent these properties from being within the domain of commerce, that is, of being susceptible of purchase and sale like property belonging to private individuals. As a question of fact, I know of many such sales. The Quebec Seminary of St. Sulpice and many other religious orders have sold their properties, when favor-able opportunities were offered; they still con-

tinue such sales, as also do other communities of the same kind.

At all events, this ownership in mortmain is net an attribute of the religious characters of these orders; it is merely the application of the general law which governs all corporations of this kind whether Protestant or Catholic. Hence it is folly to seek to find in this order of things a disability for Protestants who participate and benefit by the law, absolutely in the same manner as Catholics. It is a matter of public order, the application of the general law of corporations, and it is only ignorance or bad faith which would find therein something of which to complain.

As to taxation, Mr. Sellar is simply untruthful, when he says in a general manuer that the property of religious corporations is exempt from taxes. This is what is Isid down by Ar-ticle 712 of our Municipal Code, which refers to the mather :--

" 712. The following property is not tax able : "1. Property belonging to Her Majesty, or

ligious, charitable, or education institutions or corporations, or occupied by such Fabriques, institutions or cornerations only for the end for which they were established, and not possessed solely by them to derive a revenue there from.

As easily seen, the exemption applies only and exclusively to properties which the religious order uses directly for its particular ends. Thus the Quebec Seminary owns in the city of Que bec. besides the land on which are erected the buildings of the Seminary itself and of Laval University, a number of other properties which have been bequeathed to it for the purpose of aiding in the education of poor children. On these last named properties, the Seminary pays municipal taxes like other owners, and the emption exists in its favor only upon properties

devoted to purposes of education.

The same state of things exists in Quebec for the Urulines, and at Montreal for the Gentle-men of St. Sulpice, the Ladies of the Congregation, the Sisters of the Hotel Deu, of the General Hospital, etc., etc These institutions have erected stores and shops on the sites of their old establishments in the centre of the city, and on these they pay taxes like all other

proprietors.

This exemption, moreover, exists in like manner in favor of all benevolent and educational institutions whether Protestant or Oatholic. I can add that Protestants never miss the occasion to avail themselves of this privilege and to have recourse to the courts in order to avoid the payment of taxes which municipalities sometimes endeavor to impose on their properties, exempt though they are

from taxes.

Thus, this exemption of taxation which so jars upon Mr. Sellar's weak nerves does not apply to all religious properties and is not an exclusive privilege in favor of Catholic institutions: it flows from the common law, which is based, not on the religious character, which has mothing to do with it, but on the purpose and end of the institutions, which are of public order and interest. In our Province, even among Catholics, some are of opinion that these exemptions should not exist; others maintain the contra-ry; it is a question under discussion; but these opinions are based on economic reasons and not on religious considerations. The same diversity of opinion exists among Protestants, who cannot reasonably complain of the system by which they benefit equally with Oatholics.

THE CATHOLIC CLERGY.

Mr. Sellar asserts that the priests, members of religious orders and sisters are 8000 in number in our Province, and that adding to these lay servants and dependents, there must be 20,-000 whose daily bread comes from this gigantic organization."
,This place is one of these assertions which it

is difficult to qualify otherwise than as a lying statement,
The number of priors and bishops in the it

brothers and sisters, who devote themselves to works of charity in hospitals, refuges and asylums of every kind, and we have a total of 4658, or about one-half the number given by

As to servants, whom he estimates to be 12,-000 in number, I assert that they do not exceed 3000 and I challenge him to prove the contrary. In almost all the communities, there are lay eisbers and lay prothers engaged in the manual labors of the communities, so that the number of lay servants is almost nothing. The number of lay servants is almost nothing. The number of servants of parlsh priests is quiet as inconsiderable, and most certainly does not exceed 1500. By adding the servants of the religious orders, we have a total of 4500 or not more than a third of the number given by Mr Sellar. That is to say, that far from reaching the figure of 20,000, the population of which this gentleman appeaks is at the utmost 6158. Simply an error of more than half! of more than half !

SERVICES AND LABORS OF THESE PERSONS.

What is returned to the Catholics of the Province of Quebec by the 9153 persons? Most perfect religious service, superior education in all its branches, commercial and agricultural instructions, the care and maintainance of the poor, the orphaus, the infirm, the sick and of all these unfortunates who depend upon public charity. Are these works not sufficently usefully to employ 9158 persons in a population of

fully to employ 2158 persons in a population of 1,170,718 people?

It is said that comparisons are odicus. If I did not fear to expose myself to the reproach of making them, I would make one which would expose more clearly the full extent of the injustice of which Mr. Sellar has been guilty towards our clergy and the religious communities of Catholics in the Province of Oueland.

To give greater effect to his false representatrons, our Quebec Loyalist opposes the 3000 Protestant ministers to the pretended 20,000 persons living on religion in the Province of Quebec. To arrive at the latter figure be includes the brothers, the aisters, the servants, in fact everyone that his imagination can cummon. Let us adopt the same method of calculation for Ontario. Your 3000 ministers are heads of families and support their wives and children. It would not be exaggerating, I think, to assume that these 3000 families comprise at an average five persons each, which gives at once a population of 15,000 souls. It is gives at once a population of 15,000 souls. It is reasonable to suppose at least one servant for each of these families, which gives 3000 more, forming a total of 18,000 persons "whose daily hread comes from this gigantic organization." For the same ends, that is to eay, for the care of souls or the service of public worship, we find in the Province of Quebec only 2500 persons at the most; that is to say 1000 priests and 1500 expresses. The difference is great enough to render tan-

gible the exaggeration and falsehood contained in Mr. Sellar's letter.

Let us make another comparison. I have previously shown that 9,158 priests, brothers, sisters and servants whom we have here, provide us with eligious service, education in all its branches for both sexes, and also the care of our benevolent institutions. and as far as the latter are concerned at their own charge and cost. In Ontario the people are obliged to support a population twice as great merely to secure religious service; they have further to support the members of their preaching bodies as well as those engaged in benevolent establishments, who are at least as numer-ous as those whose daily bread comes from religious service.

I leave to impartial people the task of drawing the proper conclusions and of judging what opinion should be formed of the verseity of Mr. Sellar, the worthy editor of the Gleaner and the unworthy co-worker of the Equal Rights Association, if that body has the least respect for justice and truth.

I may be here allowed to indicate the cause of the ridiculous exaggerations into which certain persoas allow themselves to be drawn when speaking of the so called wealth of the Catholio olergy.

DIFFERENCE IN THE EXPENSES OF CATHOLIC PRIESTS AND PROTESTANT MINISTERS.

There exists a decided difference as to the repective positions of the Catholic priest and the Protestant minister. Owing to celibacy, the former has to provide only for his own support,

With an income of five or six hundred dollars, the Catholic priest lives comfortably, can even practise a few small economies which ecolesiastical discipline obliges him to employ in good works. The Protestant minister, on the conbrary, only finds what is absclutely necessary for himself and his family in an income of six hundred dollars, and if his salary is sufficently large to permit him to economize, he very naturally employes the amount of his savings for the benefit of his family in place of devoting it exclusively to institutions of learning, benevolence and charity.

It is thus that are formed in great part, by our clergy, and without in the least over-burden-ing the faithful, those resources with which are created and maintained the greater number of these Catholic institutions which are the ad-miration of every one not blind by prejudice. That which the Protestant minister gives to his own family, the Roman Catholic priest devotes to the use of the people and to works of public benevolence.
What is there in all this which can be taken

as a cause of disability for Protestants, septially for Protestants of the other provinces? Is it for Protestants of the other provinces? our fault if, because of their marriage, the support of Protestant ministers is more expensive and does not permit them to make, as d lie priests, gifts and legacies to institutions of public benevelence?

It is to this that is reduced the so-called wealth of the Catholic church.

I more or less understand that you, Mr.
Caven, who live in a Protestant province and who can only know superficially our religious organization, should allow yourself to be drawn into these exaggerations on this question; but as to your co-laborer, Sellar, who lives in the midst

ot a Catholic population and pretends to know their institutions, it is unpardonable dishonesty on his part, which should stamp upon his brow a stigma which for charity's sake I will not

(Continued on Fourth and Fifth Pages.)

Welloffe: "Are you engaged in any industrial pursuit yet?" Harduppe: "I am. I am still hunting work."

"Shert and sweet," remarked the grocer as he sied up thirteen ougoes of sugar and marked it "One Pound."