

THE TRUE WITNESS

AND CATHOLIC CHRONICLE

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WEDNESDAY.....MARCH 27, 1889

CALENDAR FOR THE WEEK.

WEDNESDAY, March 27th, St. Rupert.
 THURSDAY, March 28th, St. Sixtus III., P.
 FRIDAY, March 29th, The Five Wounds of Our Lord.
 SATURDAY, March 30th, St. Quirinus.
 SUNDAY, March 31st, 4th Sunday in Lent.
 MONDAY, April 1st, St. Theodorus.
 TUESDAY, April 2nd, St. Francis of Paula.

Ritualism.

What is known as Ritualism in the Church of England is an effort by the more learned and conscientious of the clergymen of that sect to return to the primitive practices in church services previous to the so called Reformation. What these practices are may be learned from the charges on which the Bishop of Lincoln is now being tried. There are ten counts in the indictment against his Lordship of Lincoln, and they virtually resolve themselves into seven. These are, putting them as briefly as possible: (1) the use of altar lights; (2) of the mixed chalice; (3) of the Eastward Position during the act of consecration; (4) and during the previous part of the Communion service; (5) causing the "Agnus Dei" to be sung immediately after prayer of consecration; (6) making the sign of the cross during the Absolution, and Benediction in the Communion service; (7) elevating the consecrated elements, ceremoniously cleansing the paten and chalice after the Communion service, and drinking before the congregation the wine and water.

These charges give the idea of how a Protestant bishop celebrates the Mass, and show how the Anglican church is endeavoring to emancipate itself from Puritan influences. The result of the trial will be looked for with much interest, inasmuch as it is the culmination of the conflict between the "high and dry" and "low and slow" parties in the Church of England.

The Point At Issue.

The anti-Jesuit agitation, which began with a terrific explosion of bigotry, has been gradually calming down till now it is admitted by the non-sectarian, independent press to be merely a question of constitutional law.

Has the Legislature of Quebec the power to pass the Jesuits' Estates Act?
 Sir John Thompson, Minister of Justice, advised the Federal Government that the Legislature had the power, and the government, acting on his advice, passed the Order-in-Council admitting its constitutionality and declaring its validity. Hon. Edward Blake also holds the opinion that the Act is perfectly within the competency of the Provincial Legislature.

These, the highest legal authorities in both political parties, will be generally accepted as settling the question so far as the decision rests with parliament. The Liberal party having been long distinctly committed to the principle of provincial rights and opposed to the exercise of the veto in regard to such legislation cannot consistently do otherwise than vote to sustain the attitude assumed by the government.

Opposed to the views held by the eminent jurists mentioned above, we have the writers of articles in the *Law Journal* and the *Law Times*, papers published at Toronto, the Evangelical Alliance and the Orange lodges. But newspapers, though they may presume to expound the law are no authorities in law; certainly no one will look to the Evangelical Alliance or the Orange lodges for any very laud expression of legal opinion on a question where all their strongest prejudices are enlisted.

As for the *Mail*, which has done the most to create and keep alive the agitation, its articles are merely literary exploits, very instructive in their way as giving an exhibition of the strength of Protestant prejudices in badly balanced minds. They also show with singular emphasis the defectiveness of Protestant education concerning Catholic history and doctrine. Without taking the trouble to consult the originals, a succession of Protestant writers have abused the Jesuits mercilessly for their alleged "three principles of probability, of mental reservation and of justification of means by ends." This contains the core of what passes among ignorant and prejudiced Protestants as "Jesuitry." Yet, though frequently challenged to cite authorities, no opponent of the Jesuits has ever been able to show that these teachings are anywhere to be found in the writings of the Jesuit fathers. Based on this ground they fall back, like the *Mail*, on such history as suits their purpose connected with suppression of the Order by Pope Clement XIV.

But all this is absolutely irrelevant to the question at issue, namely, the legality of the Jesuits' Estates Act. Discussion concerning Jesuit teaching and Jesuit history belongs to studies with which our constitutional authorities have nothing whatever to do. Such excursions in polemics are open, of course, to journalists who may contemplate "smashing Confederation into its original fragments," or some equally magnificent scheme of revolutionary patriotism, but practical men in a

practical age, who have other objects to serve than forcing the circulation of newspapers among the poorly enlightened masses, will confine themselves to the question at issue, and leave other questions to be dealt with as they may arise.

A Veto Impossible.

The *Gazette* of this city has given the Presbytery of Montreal a lesson in constitutional law which ought to help to educate that learned body to a correct view of the Jesuits' Estates Act. Our contemporary points out that some time ago the Presbytery forwarded a petition to the Governor-General-in-Council, praying for the disallowance of the Jesuits' Estates Act passed by the Quebec Legislature in 1888, and in reply thereto received a copy of the report of the committee of the Privy Council signed by His Excellency, concurring in the opinion of the Minister of Justice that the subject matter of the Act is one of provincial concern, as having relation to a fiscal matter entirely within the control of the Legislature of Quebec. Regarding this view as ill-founded and insufficient, the Presbytery proceeded to adopt the following resolution:

Resolved—That the Presbytery humbly approach the Queen in terms of the foregoing provisions and pray that Her Majesty may be pleased to disallow the said Jesuits' Act of 1888.

The *Gazette* then goes on to show that the mistake the Presbytery has made is in supposing that section 56 of the B. N. A. Act above quoted relates to provincial acts, when the fact is it refers only to acts passed by the Dominion Parliament. The Queen-in-Council has no jurisdiction over provincial legislation, the power of disallowance being vested in the Governor-General-in-Council. In other words, the previous objection towards the Dominion precisely the same position as the Dominion occupies to the Queen-in-Council. Within one year of the receipt by the Governor-General of an act of the provincial legislature it may be reported upon by the committee of the Privy Council and either allowed or disallowed, but the action taken is final, and puts the legislation out of the jurisdiction of every authority excepting the courts. In the case of legislation passed by the Dominion Parliament the period within which the right of disallowance by the Queen-in-Council may be exercised is fixed at two years.

The present position of the question is not less clearly defined. As the *Gazette* says:—"The correspondence and reports submitted to Parliament on this subject establish that the veto power cannot now be exercised. The act has been reported upon by the Minister of Justice as within the competency of the Provincial Legislature, and that report has been approved by the Cabinet and signed by the Governor-General. It is, therefore, a fact, and cannot be disturbed except by recourse to the courts, and then, of course, only in the event of the courts holding the measure to be ultra vires or repugnant to the supremacy of the Crown."

An Old Missionary—His Sacrifices and His Labors.

Rev. Father LeGoff, O.M.I., having worked for the past twenty-three years among the Montagnais tribe in the diocese of His Lordship, Bishop Grandin, arrived in this city a few weeks ago. He is now actively engaged in a very important work, to which the charity, the philologist, and all those who have at heart the advancement of our holy faith, the knowledge of the truth, cannot remain indifferent.

The Rev. Missionary brought with him several manuscripts; among others a Montagnais grammar, the History of the Old Testament, a Manual of Prayer, Catechism and Canticles, and a series of instructions written in the Montagnais language, all of which he has composed during his missionary labors, in spite of the many fatigues he had to contend with. All these manuscripts he is desirous of getting printed.

For the poor Indian, a book treating of his holy religion is of absolute necessity. Obligated by his mode of life to remain the greatest part of the year far from the missionary, often at a great distance from any one of the tribe to which he belongs, he has no other means to keep alive his faith, and to practice virtue, than the reading of those books which remind him of his creed, his duties and the teachings of the missionary. Besides that urgent and immediate necessity of which we have spoken, the literary works of Father LeGoff, as well as those of our other missionaries, are of paramount importance and utility, which are daily more and more appreciated.

The study of the languages has reached a prominent place among contemporary scientists. History owes it a great number of its discoveries, and ethnography is mainly based on its researches. Who can tell, may be some day not far distant, the savans will investigate those Northern tongues so rich and extraordinary? It will be a glory to Canada and to the Church to have been the first to scrutinize those Indian languages, to show their marvellous mechanism, and to publish them in grammatical form.

The writings of Rev. F. LeGoff on the Montagnais language are of special import, owing to the beauty and richness of that language, to the talent of the author, and to

the great benefit which shall therefrom ensue. But as it is known, the printing of so many books is attended with great expense, and the generous donations of which the Rev. Father has already been made the recipient are far from being sufficient to enable him to complete the noble work he has undertaken. For the glory of God, for the spiritual welfare of the poor Indian missions, and even for the sake of science, the Rev. Missionary appeals to the charitable to help him in that work so laudable and eminently Christian. On account of the critical circumstances under which he is laboring to bring his writings to a happy issue, the slightest offering will be most cordially accepted. "Alms impoverish no one, but, on the contrary, bring down on the donors the choicest blessings of Almighty God."

The charitable into whose hands this may fall, and who would willingly aid the Rev. Father LeGoff to complete his work, are respectfully requested to direct their offerings to St. Peter's Church, 107 Visitation street, Montreal.

The Ignorant or Dishonest "Witness."

The lack of veracity which has always been a distinguishing characteristic of the *Witness* has again been shown up, this time by a Protestant confrere, the *Waterloo Advertiser*. The Montreal organ of pure evangelism lately discovered that "scattered over the Eastern Townships are numerous academies, which, with hardly an exception, are maintained with difficulty. Not having, as in Ontario, power to levy a local tax for their support, they depend upon the fees the pupils are able to pay and the Government grant, which has been derived in part from the Jesuits' estates."

This statement the *Advertiser* characterizes as either woefully ignorant or deliberately dishonest. "There are not," it says, "numerous academies in the Townships of the character described by the *Witness*. Every academy drawing a government grant is supported by the taxes of the people. In fact the Protestant Committee has made that an imperative condition of all academy grants. Private or sectarian institutions not directly sustained by the taxes of the ratepayers are distinctly out off from the distribution of the school funds. So much for that statement. The *Witness* also alleges that the Jesuits' settlement will lessen the amount of public funds available for the support of superior education. That is false. The sixty thousand dollars is in fact a bonus for Protestant education over and above the amount placed annually at the disposal of the Protestant Committee for the encouragement of superior education. The settlement of the Jesuits' estates simply gives the Protestant Committee sixty thousand dollars for educational purposes which it would not otherwise have had."

European Militarism.

The collapse of militarism in Europe seems imminent. Italy, the weakest of the powers comprising the Triple Alliance, is the first to break down under the tremendous strain. The Austro empire shows a gaping chasm between its Tataric and Magyar elements, while Czechs, Croats and Slovaks contribute to its general demoralization. Germany alone appears to preserve its solidarity, but, even under the iron rule of Bismarck, there is a revolt not less real because undemonstrative.

The object of this gigantic system of militarism now being carried to the utmost limits of national, if not human, endurance, is twofold, namely, to check the advancing power and domination of Russia, and to repress the rising tide of revolution.

But Russia and the Revolution can afford to wait, for both grow strong by waiting, while the dynasties supported by armies are growing weak with the weight of their armour. Military life is always demoralizing, but when whole nations are organized on military lines, the demoralization of the peoples is rapid and complete. A system which takes the best years of every citizen's life, when character is forming, and wastes them on drills and parades when they should be devoted to acquiring the habits of industry, may make a powerful military nation for a time, but in the end it must break down disastrously.

Nations, to use Bismarck's cruel expression, can bleed till they are white under military despotism in times of peace, as well as in war. The process may be slower, but it is none the less sure. The loss of human life, waste of treasure, the crippling of industry, the destruction of character, go on till war or revolution produces a cataclysm that will change the whole situation. But the peculiarity of the present situation is that this gigantic military system is imposed on people whose instincts are all for peace and industry in an age when the dominant idea is money making not military glory. The student among his books, the shop-keeper at his counter, the mechanic at his bench, the experimenter in his laboratory, are the revolutionists of to-day. Toiling, selfishly, perhaps, and with no thought of ulterior results, each one, down to the lowliest laborer on the highway, adds to the mighty sum of things which goes to increase the momentum of the industrial revolution. Each in this way may entertain what views please him regarding politics, religion, liberty and law, but in reality all are working together without knowing it for the accomplishment of

"Some turn of divine intent,
 Towards which the whole creation moves."

The supremacy and universality of the social law are not less evident in the affairs of men than may be seen in the physical law of the movements of matter. We have but to place ourselves in the proper attitude for observation and the sequence of events assumes sublime symmetry, whose rudimentary and disordered faculties perceive nothing

but chaos. Thus, if in these days the yardstick is becoming more potent than the bayonet, it is not that wood is tougher than iron, but because of the moral force of utility with which the yardstick is wielded. And if the hands which fashion both find a bit of paper more potent than either then in the Revolution much nearer than aristocrat or trader imagines.

The perfection of the art of war is to make war impossible. Science applied to the distribution of masses of men in the field and to military engineering has made the cost so enormous and the results so problematical that the most powerful of potentates feel paralyzed at the prospect of the next war. The dread of giving to history a new version of the story of the destruction of Sennacherib is the most powerful factor in the preservation of peace in Europe. The night balloon and the mephitic bomb may, like

"The angel of death spread wings on the blast," and the modern European army be found as the Assyrian cohorts of old when—

"Like leaves of the forest when Autumn hath blown,
 That host on the morrow lay withered and brown,
 And the eyes of the sleepers waxed deadly and chill,
 And their hearts but once heaved and forever were still."

Thus the native hue of Imperial warlike resolution is sickled o'er with the pale cast of thought and enterprises of great pith and moment in this regard their currents turn awry and lose the form of action. Europe, turned into a camp of armed men, with all its immense resources of industry perverted to maintain unnatural preparations for wholesale homicide, is a most gigantic anachronism. The load is becoming too heavy to be borne in time of peace, too terrific to be committed to the chances of war. And so it is beginning to break down of its own weight. If disarmament be not brought about by mutual agreement these vast armies must, under the integrating forces of industrialism, fade away in a few years. Militarism, like an iceberg, is floating from the arctic regions of the past into the warm zone of the future, and already the hot sun of educated intelligence is dissolving it. A few more years of peace and the whole system will fall into contempt, and Imperial swaggerers unfurled like hardy gaudy monkeys will disappear from the world's stage in a universal guffaw just as—

"Gervantes laughed Spain's chivalry away."
 To realize the intense absurdity of the European system we have only to imagine the states of America erected into separate nationalities, governed by hereditary military potentates and playing the old wretched game of war and diplomacy for the acquisition of power and territory. Imagine them with their courts and courtesans, courtiers and cut-throats—all vices and vintages—a sororific lunatic, the centre of adulation at each capital! What a picture! Yet, in all frigid seriousness, such is actually the state of Monarchical Europe at this moment. And Europeans consider themselves sane, modern, sensible, even scientific. Eihu!

What a deplorable, nonsensical state of affairs we would have. Yet it would be no worse, if it would be as bad, as that which now exists across the water. Evidently the peoples of Europe have a hard road to travel before they reach the American ideal of continental unity and equality under civil law and democratic freedom. Dynasties, aristocracies, armies, racial prejudices, stand in the way. These must be got rid of and will be abolished in time, we cannot doubt, but not without great sacrifices and much suffering.

An Exposed Slander.

One good effect has been produced by the Jesuit controversy: It has educated the public to a better knowledge of the theological teachings of the famous Order. Another lesson, not less advantageous in these days of universal scepticism, is contained in the exposure of Protestant ignorance it has enabled Catholic writers to make. That ignorance is, perhaps, excusable in the masses who have necessarily to accept what their preachers tell them on trust. But for the preachers there is no excuse, because it is their duty to find out the truth and state it fearlessly. When they do not fulfil this prime requisite in teachers of religion, they are false to their vocation, false to themselves, false to those whom they pretended to teach, and, worse than all, false to God whom they serve with unctious ostentation.

Before attacking the Jesuits and heaping upon them almost every style of opprobrium, it was their plain duty to read the works they pretended to quote. Instead of doing so, they accepted without question the fictions and slanders transferred by Dr. Littledale from the writings of such men as Paul Bort, to the pages of the *Encyclopaedia Britannica*. They appear to have been unaware that those fictions and slanders had been thoroughly exploded. The spectacle is a sorry one. Inspired by fierce and, we fear, unscrupulous hatred of the Catholic Church, they boldly repeated the assertion that the Jesuits taught that "the end justifies the means." The Protestant Bishop Cox, of Western New York, said the same thing in 1887, and was immediately challenged for proof by the Jesuit Faculty of Canadian College, Buffalo. To their indignant denial they added the offer of one thousand dollars to Bishop Cox or any one else who could sustain the slanderous accusation by a single reference to the page of even one Jesuit writer. As the Right Rev. Dr. Corcoran relates, Bishop Cox had to make some show of offering proof, and so he fell back on Dr. Littledale's article in the *Encyclopaedia Britannica*, as a witness, furnishing "textual quotations from three 'Jesuit writers, fully meeting the challenge.'" On examination of Dr. Littledale's authorities it was discovered that the alleged quotations had been wrenched from their context which, had it been honestly given, would have shown the falsehood of the whole charge. In the passage quoted from Buse-

baum's "Medulla Theologiae"—*Omnia sunt licita, etiam media sunt licita*—that writer did not lay down a fundamental principle of morality. He was only examining a special question, viz.: Is it allowable for a prisoner condemned to death to escape from jail and thus save his life? The answer is in the affirmative and the reason is added. Since by the natural law a man has a right to his life, he may pursue and secure that right, provided he does not infringe the rights of another. Hence, he may break his chains, scale the prison-wall, or in any other way elude the vigilance of his keepers, because those means become legitimate when the end to be attained is legitimate. This is not laying down any universal moral law, but an application of the law to a moral case, which may furnish matter for doubt. But why should the Jesuit father take pains to maintain that in this particular case the lawful end renders the means lawful? Because there is an apparent conflict of laws, natural law allowing what human law forbids; and it becomes necessary to decide which has the higher claim. Dr. Corcoran, to whom we are indebted for this explanation, observes:—"He may be right or wrong in his decision; but he lays down no moral principle. If he is wrong, the wrong consists, not in any improper teaching, but in having mistaken the correct solution of the question."

Such is the flimsy foundation on which the fabric of slander against Jesuit teaching has been constructed! To many of our readers this will seem like the repetition of a threadbare subject, but it is necessary to repeat it every time the slander is revived, for we have seen with what persistency falsehoods are kept afloat.

In all that has been said and written about the Jesuits' grant we see no reference to the prominent fact that while French Catholics and Protestant English have been made sharers of the money, the Irish Catholics have got nothing at all. Is not Irish Catholic education, or, to put it more correctly, English-speaking Catholic education as much entitled to consideration as that of the other sections?

The Quebec Legislature was prorogued by Lt. Governor Angers on the 21st inst. The concluding days of the session were made lively by the Opposition moving a succession of motions of want of confidence in the Mercier government, all of which were defeated.

CHAUNCEY M. DEFEW has been appointed United States Minister at London. It is not expected that he will play the funny after the style of his two immediate predecessors.

THE THIRD PARTY.

The third party, of which we have heard so much from Toronto of late, was duly inaugurated at that city last Thursday, when the first annual convention was held. There was a considerable sprinkling of clerical Protestants among the delegates and quite a number of "leading" Orangemen. The report says:—

At the evening meeting in the Pavilion moored at the new party were displayed prominently. Some of them were: "For God and Our Country," "Exhibition of the Liquor Traffic," "Equal Rights for All; Exclusive Privileges to None." Around the galleries were such mottoes as "A Vote to Women," "A National Sentiment," "Our Country First," "An Elective Senate," "Manhood Suffrage," "Righteousness and Truth in Public Affairs."

Dr. Sutherland, the chairman, made a speech outlining the scope and need of a third party, and what had been accomplished since organization a year ago.

The following resolutions were adopted: That in the opinion of this meeting the act of the Legislature of Quebec setting apart \$400,000 of public money for the benefit of the Society of Jesus, under the guise of provision for education, is an unconstitutional use of public revenues, and a revival of Church and State connection in its worst form; while that part of the act which refers the ratification of the agreement and the distribution of the money to the decision of the Pope of Rome we regard as essentially disloyal, and an invasion of the rights and dignity of the Crown.

That we emphatically protest against the course pursued by the Dominion Executive in virtually endorsing acts so manifestly unconstitutional; and we hold that by persisting in that course they justly forfeit the confidence of all loyal citizens.

That in case the Dominion Executive shall neglect or refuse to reconsider its action, by disallowing the Jesuits' Estates Act, it is the judgment of this meeting that immediate steps should be taken to test the constitutionality of the act before the courts, and that it is the duty of all friends of civil and religious freedom to contribute toward any fund necessary for this purpose.

That this meeting views with alarm the attitude of the Ontario Government in regard to the use of the French language and Roman Catholic text-books in the common schools of Eastern Ontario. We regard such concessions as inimical to the future peace and unity of our population, and a menacing menace to the integrity of our common school system. And we demand that for this reason there shall be one uniform system of common school education and text-books, and that funds shall not be diverted to sectarian purposes, educational or otherwise.

That, in this grave crisis our national affairs we deem it most important that there should be united action on the part of all friends of civil and religious liberty and equal rights, and we hail with satisfaction the advent of a party which makes these great principles the basis of its platform, and seeks to unite the Christian and moral sentiment of the country in their support. That we deprecate the strongest possible manner the attitude of both political parties in the Dominion Parliament toward the question of prohibition, as shown by the recent debate on Mr. James's resolution. We hold that the question is one which must be dealt with directly by the Government, and we regard no party as deserving of support and confidence which does not make the prompt and absolute prohibition of the liquor traffic a foremost plank in its platform.

A speech from ex-Governor St. John and cartoons by J. W. Bengough closed the meeting.

LITERARY REVIEW.

FOURTH ANNUAL REPORT OF THE MISSION OF OUR LADY OF THE ROSARY FOR THE PROTECTION OF IMMIGRANTS. Rev. Hugh J. Kelley, Director, Castle Garden, New York, 1887-88. A melancholy interest attaches to this report, owing to the death of the sainted founder of the mission, Rev. Father John J. Riordan, which event, as readers of THE TRUE WITNESS are aware, took place on December 15th, 1887. A fly leaf to this issue also announces the withdrawal on account of ill health of the Rev.

Hugh J. Kelley, Father Riordan's successor. Rev. Father Kelley, late Rector of the Church of the Assumption, East Hill, has been appointed by His Grace the Archbishop of New York to assume charge, and to whom all communications in the future should be addressed. The work performed by this Mission is above praise. It takes hold of the poor immigrants on temporal welfare. Particularly is it designed for the protection of immigrant girls. As the Mission depends wholly on the contributions of the charitable, it deserves and ought to receive a generous support.

THE CATHOLIC WORLD. A monthly magazine. April, 1889. New York: John J. Farrell, Business Manager, 6 Park Place. For sale by D. & J. Sadlier, Notre Dame street, Montreal.

The table of contents for the April number is as follows: Father Hecker; "The Poet" of the Wayside Inn; The Deluge; Was it Unnatural? The Way of the Cross; Bosthuis; Human Nature; From the Origin of Episcopacy; Who should go to Rome; Paul Ringwood, an Autobiography; The Conquest of the Colored Catholics; The Letters of the Liberator; Talk about New Books; With Read and Correspondents; New Publications.

PARIS ILLUSTRÉ. International News Co., New York.

The last number of *Paris Illustré* gives special prominence to representations of "Bull-fighting in Spain." The colored illustrations of this subject are "An Alcazar," "A Bandillero," "The Maja." There are also full-page illustrations of the "Espada," the "Habenera," "Ten Years' Service," by Charles Misner, is the title of a new military serial just begun.

ARTISTIC JAPAN. London: Sampson, Low, Marston, Searle & Rivington. New York: 220 Fifth Avenue.

Artistic Japan has been planned to supply a want which exists in the art world. Although it is now more than twenty years since the rulers of Japan allowed foreigners to enter the portals of that mysterious country, its art, which has since been the wonderment of civilization, is still but little known and still less understood by the majority of those upon whom it should confer not only pleasure but profit. *Artistic Japan* is, therefore, launched with the object of educating the public in the real art of that country; first, by reproductions of examples which the state of the world has stamped as the purest and best, and which will be selected for their fitness to the requirements of every class of society; and next, by treatises by those who have made Japanese art the subject of study, and who are qualified to speak authoritatively on the subject.

ONCE A WEEK, P. F. Collier, 104 Attorney street, New York.

A decided sensation accompanies the last number of this publication, consisting of a large pictorial supplement representing the Prince of Wales holding the American flag over the Dominion of Canada. A much more pictorial and effective supplement than the number for March 30th, representing a Balchazars' Feast of an American hoodler refugees at Montreal; the handwriting on the wall is the word "Extradition." Canada stands pointing to it, while dismay and consternation are depicted on the countenances of the refugees. In the distance appears an exasperated multitude rushing towards their "Barnell's Vindication" is also an excellent picture.

THE CANADIAN HORTICULTURIST. The Fruit-Growers' Association, Grimsby, Ont.

This excellent publication is full of matters interesting to those for whom it is specially intended. The illustrations and contents are equally creditable.

SEED ANNUAL, 1889. D. M. Ferry & Co., Windsor, Ont.

This is the 32nd annual issue of this publication. It contains in a compact form a fair statement of the state of the seed trade, the best seeds, and such illustrations and descriptions as will enable growers to select the best seeds. It also contains plainly worded cultural directions for cultivation. Its value is evident.

THE JESUITS' GRANT.

REPORT OF THE MINISTER OF JUSTICE—THE OTHER CORRESPONDENCE.

The correspondence on the Jesuits' Estates Act matter has now been printed and distributed. There is nothing in it the substance of which has not already appeared in the press. The report of the Minister of Justice, upon which the act was allowed, was very brief, as follows:

The undersigned, having had under consideration the acts of the Legislature of the Province of Quebec passed in the session held in the year 1888, respectfully recommends that they be left to their operation.

This is dated Jan. 16, 1889, and was approved Jan. 19 by the Governor-General-in-Council.

Another report from Sir John Thompson, also dated Jan. 16 and approved Jan. 22, has reference to the petition for disallowance received from the Dominion Evangelical Alliance and Montreal Presbytery, and is as follows:

Before the petitions in question came before him for his consideration the undersigned had already recommended to Your Excellency that the act in question should be left to its operation. The memorials referred to have not convinced the undersigned that that recommendation should be changed. The subject matter of the act is one of provincial concern only, having relation to a fiscal matter entirely within the control of the Legislature of Quebec.

Three other disallowance petitions are printed in the return, these being from the Miramichi Presbytery, residents of Huntingdon, Que., and the Orange Society of Ottawa.

DISPUTE BETWEEN LAVAL AND VICTORIA.

It is understood in educational circles that an important act will shortly be issued by Rome which will have the effect of settling the long standing dispute between Laval and Victoria Universities. By it, it is understood, the branch of the Laval University in this city would exist only in name, the present rector and other officials returning to Quebec. The new institution, to replace Laval, will be under the immediate control of his Grace Archbishop Fabre and his suffragan bishops of the new ecclesiastical Province of Montreal, Mgr. Racine, of Sherbrooke, and Mgr. Morneau, of St. Hyacinthe. The faculty of theology will be entrusted to the Montreal college as at present. The Jesuits, with St. Mary's college invested with university powers by his Holiness, will have charge of the art faculty. Montreal School of Medicine and Surgery, or Victoria, as it is generally known, will have the faculty of medicine, and the present law faculty of Laval will be continued. It will be affiliated with Laval at Quebec, but otherwise will be thoroughly independent of that body, being governed by the board in Montreal. This board will comprise his Grace, as visitor, the bishops of St. Hyacinthe and Montreal, and represent members of the Sulpician order, the Montreal College, the Jesuits, the law professors, and the Victoria School of Medicine. The name of Rev. M. Tard, cure of St. Scholastique, is freely mentioned in connection with the restoration. The \$400,000 put down for the Laval branch here, out of the Jesuits' Estates fund, will be intrusted to the financial syndicate of Laval at Montreal. Of course there are only semi-official statements, but they are generally credited.

All hands around—On a watch.