

LORD STANLEY'S REPLY—
THE PREACHERS RE-
BUKED.

The ministers of Presbyterian and Methodist churches, with a few lay fanatics and several old women of both sexes, who petitioned Lord Stanley to disallow the Jesuits' Estate Act, were, on last Friday, gravely rebuked by His Excellency for their insane bigotry and sent home to Ontario with a large-sized flea in their ears. Rev. Dr. Caven for Ontario and Leo H. Davidson for Quebec headed the petitioners. It is said "the delegates were politely, if not warmly, received by the Governor General." Among the petitioners were our own enlightened and liberal-minded Mayor and the Rev. W. H. W. Boyle, of the White Cross League, St. Thomas. Rev. Dr. Caven was the first speaker. "The Act," he said (which allowed the Jesuit Fathers some compensation for all their confiscated property), "bestows money for denominational purposes and endows a society whose standing and history make it utterly unfit to become a public beneficiary." It has been told again and again, in both weekly and daily papers of this Province, that Dr. Caven had received from the Ontario Government land in Algoma valued at \$150,000 for denominational purposes—that is for the use and benefit of the Knox College of Toronto of which he is Principal—and how Rev. Dr. Caven could have the cheek to use "denominational grants" as an argument against the Act surpasses all understanding. We do not object to Governments donating colleges or educational establishments of any Christian denomination; but all should be treated alike, as the charitable institutions of the country are treated by the legislature. The amount of good done and of work accomplished is the basis of grants to denominational institutions of every character; but when done for one should be done for all. As the Knox College in Toronto has been endowed and enriched by public grants above all others, it becomes Dr. Caven to put forward the argument that because the Quebec Government bestowed a certain sum of money for denominational purposes therefore its Act should be vetoed by the Governor General; especially when what was done for the Jesuits was done for all—for the Laval University, for the other colleges, the Protestant schools getting their share, \$60,000. The next powerful objection brought forward against the Act was that "the standing and history of the Jesuit Society make it utterly unfit to become a public beneficiary." This argument had very little weight with a man of Lord Stanley's literary and historical attainments. His Excellency was educated in the schools of diplomacy—where both sides of every question must be seen and examined, and where societies with grand, world-known records are not viewed with the cramped, one-sided squinting of Presbyterian exclusiveness. His Excellency had read other books than the Provincial Letters of Pascal, which, Voltaire said, were not serious but merely designed to raise a good laugh at the expense of the Fathers. Lord Stanley had read some more impartial and reliable account of the Jesuits than appears in the work of Fra Paolo Sarpi, who was a rebel against all authority and was excommunicated by Pope Paul V. His Excellency did not come out here to Canada to be schooled by Professor Caven, and learn from him who and what are the Jesuits, therefore he said, in rebuke to the entire deputation of preachers and fanatics:

"Let us be fair-minded and sane in our judgment and not hurried away by prejudices. I cannot find that in this nineteenth century the Society of Jesus has been less loyal or less law-abiding citizens than others. The legal status of the society was settled by the Act of Incorporation of 1857, and the Jesuits' Estate Act has left their rights as it found them. I venture with all due deference, gentlemen, to you to maintain that a vote in Parliament is not a thing to be made little of. The House of Commons represents the Canadian people. Let me urge respectfully all possible toleration for the opinions and convictions of every class of our citizens. I am unable to hold out to you, gentlemen, any hope that the Act will be disallowed, and I cannot conceal the danger I apprehend that the Governor General might be made by the concourse of such a deputation as yours, a court of appeal as it were against constitutional powers. Let me repeat it again: I cannot hold out to you the slightest hope that the Jesuits' Estate Act will be barred from becoming law."

The papers say that the delegates were wild with indignation. No doubt they were wild when they got from the highest authority in the realm so severe a slap in the face. And now if they do not submit with a good grace and take to heart and put in practice the lessons of toleration and history taught them by Her Majesty's representative—if still they continue to fret and fume and agitate the Province and threaten to smash Confederation—all good citizens must hold them guilty of disrespect and rebellion to the supremacy of the Queen, and condemn their acts as menacing the civil and religious liberties of Her Majesty's subjects in this Dominion.

THE MAIL'S VAGARIES.

The history of no-Popery organs in Canada is not so encouraging as to hold out much inducement to ably-conducted journals to raise the no-Popery cry. Years ago there was an Orange organ published in this city, and at one time Mr. Dalton McCarthy published a similar organ in Barrie. Both of these journals were called the Herald, but it is evident that they were not paying institutions, as they died of inanition, after eking out a precarious existence for some years.

The Lindsay Warder, which [also is circulated chiefly in the Orange township of the county of Victoria, is surpassed in circulation and advertising patronage by its youngest rival in that town, and the Canadian Post is far ahead of it both in circulation and the ability with which it is conducted. The reason of this seems to be that a no-Popery organ must give false news in order to sustain its character, and furnish pabulum which will suit the taste of its readers. Honorable Protestants will naturally not care to subscribe to a journal which encourages discord, and furnishes misrepresentations of facts. Further examples of this may be seen in the history of Toronto journalism. The old Colonist and the Leader were once respectable journals, but from the time when they pandered to the worst passions of a no-Popery constituency, they lost their influence, and did not long survive. The Toronto Mail was also once an influential journal, but since it has become a no-Popery organ no reliance can be placed upon its statements. In its issue of 27th ult. we find a false statement repeated, which has been over and over again made to do service in that journal. The fact has been announced that Archbishop Tache used in signing the decrees of the first Provincial Council of St. Boniface the inkstand which was employed by the fathers of Confederation, in signing the Acts of the Quebec Conference in 1864. From this the Mail takes occasion to assert that the Confederation compact was not the work of the politicians who assembled at Quebec to frame that agreement, in order to escape a deadlock, but that its real authors were the Catholic hierarchy.

We do not consider that the Confederation compact would throw any discredit upon the hierarchy, if the Mail's statement were correct. By the Confederation Act Canada has been made a nation, and she will always hold in high honor the men whose patriotism and statesmanship raised her to that dignity, still the Mail's assertion, though it has been frequently made, is absurd, and we would long ago have called attention to it were it not that the pressure on our columns has been of late too great to permit us to follow all the falsehoods which have been published in that journal since it raised the no-Popery banner.

The history of Canadian Confederation is too fresh in the memory of the public that any but the most ignorant should believe the Mail's statements. It is well known that the Hon. George Brown, by raising an anti-Catholic and anti-French cry, succeeded in setting the two Provinces of Upper and Lower Canada in open hostility to each other. It was the complaint of Mr. Brown and his party that United Canada was ruled by a Lower Canadian majority, and the Quebec Conference was called for the express purpose of arriving at a peaceful solution of the difficulty. It was perfectly clear to the "fathers of Confederation" that the people of Lower Canada could not be disfranchised or denied their legitimate influence in the government of the country, and the only solution of the trouble which the Quebec delegates desired to settle was found in the resolution of the Conference, whereby autonomy was granted to each Province in purely local matters. The Reform party of Upper Canada was the party which complained of Lower-Canadian domination, and it was fully represented at the Conference by the Hon. Meers, Brown, Howland and Macdougall, all of whom endorsed the agreement as the very best means of building up a strong Canadian nationality.

The only feature of the agreement which was unpopular to the party of Upper Canadian rights was that the resolutions guaranteed to the Catholics of Upper Canada the separate school system as it then existed. But it must be borne in mind that the rights of the Protestant minority of Lower Canada to their dissentient schools were guaranteed at the same time. Moreover, the liberality of the Catholic majority in Lower Canada was manifested by the fact that they announced their readiness to improve the condition of the Protestant schools, and the only thing which prevented their design from being carried out, before Confederation, was the law of the land, was the unwillingness of the Upper Canadian Protestant majority to make similar concessions to the Catholics of Upper Canada. It would have been an outrage if such concessions had been made to

the Protestants of Quebec, while they were denied to the Catholics of Ontario, and it must not be forgotten that the reason why the measure was dropped was because of the opposition of Upper Canadian statesmen to giving Upper Canadian Catholics a school law as good as the statesmen of Lower Canada were quite willing to grant to the Protestants of that Province.

The liberality of the Upper Canadian majority on this occasion did not, however, prevent the Catholic majority of Lower Canada from acting magnanimously. When Confederation became an accomplished fact one of the first measures of the newly constituted Legislature of Quebec was to improve the Protestant Dissident School Law. It is true that Mr. Mowat's Government has since made the Catholic Separate School Law more workable, but it should not be forgotten that in doing so they merely followed the example which was spontaneously set by the Catholic majority in the Province of Quebec.

The circumstances which we have here stated are sufficient to show that the Mail's statements as to the origin of Confederation are without foundation. The Act of Confederation was passed as the only means of settling the differences which had arisen between Upper and Lower Canada, and both parties in Upper Canada hailed the compact as the salvation of the country. None were more enthusiastic in its favor than the no-Popery party, while the most serious opposition to it came from Lower Canada. It is certain that it was opposed by the Catholic True Witness and the Protestant Witness. Hon. George E. Cartier stated in his opening speech in Parliament in favor of the measure that one of these journals maintained that it would ruin the Catholics, while the other declared it would destroy Protestantism.

We are willing to accept Mr. Cartier's statement that the Lower Canadian clergy, for the most part, favored the measure as a friendly way of settling a long-standing quarrel with Ontario, but the circumstances prove that it was not their measure. It was, indeed, rather a concession to the wishes of Upper Canadians; and we may be sure that as Mr. Brown and those who with him engineered the no-Popery party of Upper Canada assisted in framing the measure, it was at least as much the work of the Protestant clergy of Upper Canada as of the Catholic hierarchy of the Lower Province. The falsehood of the Mail is therefore apparent.

There is, in fact, another feature in the Act which proves the readiness of the Lower Canadians to grant every reasonable guarantee that English and Protestant interests would be respected. The Hon. Mr. Brown, in his speech in advocacy of the measure in Parliament, declared that the object of the provision whereby the senators from Quebec are to be residents of the districts which they represent, was to ensure in the Senate an adequate representation of the Protestant or British population. There is no such provision in favor of the Catholic minority in Ontario.

The adoption of the Quebec resolutions was moved in the Parliament of United Canada by Sir E. P. Tache. This honorable gentleman took occasion to point out that in Lower Canada it frequently occurred that Protestants were elected to Parliament in the most thoroughly Catholic constituencies. He said that if there was any name which would naturally be odious to a French-Canadian people, that name was Luther. Yet it was a Catholic constituency which sent a Protestant gentleman named Luther to represent it. No fact is better calculated than this to show that the Catholic people of Lower Canada are truly liberal. Yet the Mail is never tired of telling us that the people of Lower Canada entertain a hatred for Protestants. The facts of the case are altogether against the Mail's assertion. At the present moment there are more Protestant Quebec members in the Legislature and in the Dominion House of Parliament than the Protestant population of Quebec would call for, if it were the law that they should be represented in proportion to their numbers. This arises from the fact that Catholic constituencies are in many instances represented by Protestants.

The Honorable George Brown very justly stated that, from a military point of view, the Confederated Provinces are much stronger than they would be if they were as before, divided into five totally independent Provinces, this being the number of Provinces which constituted the original Confederation. The force of this reasoning is increased by the fact that since that time the number of Confederated Provinces has been increased.

The Mail's assertion that the Act of Confederation is the work of the Catholic hierarchy is a very poor tribute to the intellectual superiority which it is the Mail's custom to claim for the people of Ontario. The Protestant delegates at the Quebec Conference, representing all the Provinces except Quebec, were more than two-thirds of the whole Conference. Is it conceivable that they could have been

manipulated by the Catholic hierarchy to the extent which the Mail pretends?

If this be true, not only did the Quebec hierarchy overreach all the Protestant Provinces of the Dominion, but they also succeeded in blindfolding the statesmen of Great Britain; for the Imperial Parliament made such changes in the Act as it deemed advisable, and Canada was compelled to accept it in the shape in which it was passed in England. We cannot conceive why the Mail is so earnest about destroying Confederation, unless its ulterior object be to weaken the country, so that it may become an easy prey to the United States. It takes exception to the Act of Confederation because it makes Quebec a self-governing Province. Certainly Quebec is self-governing under Confederation, but it cannot be expected that the people of Quebec will submit to be governed by an Ontario Parliament. If it is really the desire of Ontario to rule the whole Dominion, we presume the end will be, not the attainment of its object, but the disruption of the Union. Should this be the result, the responsibility must lie on the fanatics who, not content with being sharers in an honorable partnership, would wish to set the part of the intolerant and intolerable bully.

It is astonishing how differently the same facts will be looked at by the same individual at different times, when it suits his purpose to change his views. For months the Mail has been telling us that the British North America Act is the work of the Catholic hierarchy, but in last Saturday's Mail we are told "the veto was inserted in the Constitution of 1867 with the approval of Liberals and Conservatives alike, and recognized by both sides as a vital part of the machine."

This last statement is perfectly correct, for both parties accepted the Confederation Act in its integrity. The veto is no more than the rest of the Act the work of both Conservatives and Reformers. No one but the Mail would think of arguing for the wisdom of inserting the veto power in the Confederation Act because both parties agreed to it, while condemning the Act itself as being the work of the Catholic hierarchy, whereas it is just as much the work of both parties as is the insertion of the veto power. Yet in the same issue of Saturday we are told again that "the Constitution was dictated by the hierarchy speaking through Sir George Cartier, and is a Constitution framed not in the interest of the Canadian people so much as in the interest of the Roman Catholic Church and of the separate and distinct nationality of which she is the head."

ARCHBISHOP CLEARY.

A telegram from Rome gives the intelligence that Kingston has been erected into an Archdiocese, and that two new bishoprics will be erected which, with the diocese of Peterborough, will be suffragan to the new Archdiocese. His Grace the Most Rev. Dr. Cleary will be first Archbishop of Kingston. Kingston was the first Episcopal See in the Province of Ontario, and since it was first made an episcopal city, by the elevation of Bishop Macdonnell to the dignity of the episcopacy it has had a line of prelates illustrious for their zeal, piety and learning. Bishops Guin, Phelan, Moran and O'Brien filled in succession its episcopal throne which is now occupied by the Most Rev. Archbishop J. V. Cleary, who is one of the most eminent scholars of the country. Since his elevation to the Episcopate his sole aim has been to further the interests of religion, and the present prosperous condition of the diocese of Kingston shows how well he has succeeded. We congratulate the people of Kingston on this proof that the claims of the city to a higher ecclesiastical position have been recognized by the Holy See, and no able occupant of the new Archdiocese See could be selected than the Most Rev. Dr. Cleary, first Archbishop of Kingston.

It is stated that Cornwall will be one of the new Sees which will be erected. Public opinion has already fixed on the Very Rev. Dean Gauthier as the probable first Bishop of Cornwall, but though the Very Rev. Dean's abilities and other excellent qualifications would eminently fit him for the high office speculation on this subject is at present premature.

THE NEW TENANTS DEFENCE LEAGUE.

The Tenants' Defence League was formally constituted at a meeting of the Irish Parliamentary Party held on 22nd July in Dublin. Its rules have been approved by Sir Charles Russell and other eminent jurists, and it is believed that Balfour with all the legal learning of his lawyers will be unable to make it out to be an illegal association, or to bring it within the meshes of the law. The object of the league is declared to be to counteract by legal means all combinations of landlords used to extort excessive rents, to extort unjust arrears, or to impose inequitable terms of purchase, to stimulate eviction, or in any way to destroy or impair the security of tenants in their holdings. To effect

this purpose, tenants throughout Ireland are invited to contribute in proportion to the poor law valuation of their holdings. In order to increase the difficulty of the Government in fighting the league, or in attempting to suppress it, branches will not be formed, but supporters will hold an annual meeting for the election of treasurers and secretaries who will communicate with the Council of the league whenever occasion may require, and these officers will be recognized by the Council in the transaction of all business.

The league will give legal advice to the tenants when any combination of landlords, or any landlord belonging to such combination, institutes proceedings against any tenant, and when tenants are evicted from their holdings in consequence of eviction proceedings by such landlord combinations, the league will support and shelter the evicted tenants to the full extent of its power. It will also inform the public of Great Britain of the proceedings of all landlord combinations, for the purpose of making known the grievances under which the country labors, and which it is endeavoring to remedy.

The league will be directed by a Council of fifteen members elected annually by members.

After the adoption of the rules, the meeting unanimously agreed to the following resolution:

"That a special committee, together with Mr. Davitt, Mr. Biggar, Mr. T. Healy and Mr. E. D. Sullivan, be authorized to receive subscriptions and register members of the league, pending its first meeting for the election of a Council, and that Mr. Campbell and Mr. Cox be requested to act as honorary secretaries of the committee."

AN IRISH JESUIT.

When the Jesuits Fathers are so vilely and so vehemently denounced by the fanatics of Canada, who know no better, it is refreshing to meet with evidences constantly springing up of the claims which the same Fathers have on science, morality and civilization. A few weeks ago a monument was raised in Quebec to the memory of Lallemand and Breault, two Jesuit Fathers who were the first to plant the emblem of man's salvation on our shores. To day we read of the death, at the age of ninety-three years, of Rev. James Curley, a Jesuit Father who established the first astronomical observatory in the United States, at the Georgetown University, near Washington, D. C.

Rev. Father Curley was preceptor and teacher of men, who, for science in astronomy and mathematics, have since become famous in Europe. Among his pupils was an Italian boy named Secchi, who afterwards became a Jesuit Father, and who was recalled to Italy where his wonderful talents for astronomy and his discoveries among the heavenly bodies made his name and fame dear to the whole world of science. In 1871, when the Infidel Government of Italy banished the Jesuits from their colleges, an exception was made in favor of Father Secchi. His worth was universally recognized, and the Infidels, who hated the name of Jesuit, were compelled to bow down before the learning and genius of so surpassingly eminent a scientist. Father Secchi died a few years ago, and his death was looked upon as a national loss. His master in science, Rev. James Curley, survived him but a few years. A very short biography is given of him in the following sketch which we copy from the Boston Pilot:

The Rev. James Curley, S. J., died at Georgetown University, D. C., on the evening of Wednesday, July 24th, in the ninety-fifth year of his age. He was the oldest priest in America—perhaps in the world. He was a famous astronomer and the first preceptor in that science of one who has attained even a greater name than he—the renowned Italian astronomer, Father Secchi, S. J.

Father Curley was born at Athboge, County Roscommon, Ireland, October 25th, 1794. His father was a builder and superintendent of mills. The talented boy laid the foundation of his magnificent mathematical education in Ireland. In 1817 he came to America, and for two years kept books in a large grocery store in Philadelphia. Later he was a teacher of mathematics—first in the County Academy at Frederick, Md., then at the Jesuits' College, Washington, D. C., the same institution which is now known as Gonzaga College. In 1827 he entered the Society of Jesus. After his novitiate and a short stay at Frederick he returned to Georgetown College, and remained there until his death. He was ordained priest in the Chapel of the Visitation Monastery, June 1st, 1833.

For forty-eight years he was professor of mathematics and natural science, fulfilling also the duties of chaplain to the neighboring monastery of the Visitation Nuns. He gave himself to the study of astronomy with intense devotion, but under many disadvantages. Through the generosity of Mr. Meredith Jenkins, however, who himself also became a Jesuit, Georgetown College was supplied with a splendid and completely equipped observatory, for which Father Curley drew the plans. The result of Father Curley's observations were published in the Annals of Georgetown Observatory and were greatly appreciated by scientific circles. His observations to determine the exact longitude of Washington from Greenwich, made half a century ago, have recently been officially verified by the Government astronomers

and accepted by those connected with the English Royal Observatory.

In 1883 Father Curley celebrated the Golden Jubilee of his priesthood in the chapel of the Visitation Nuns, where he was ordained. From a beautiful ode, written for the day by a gifted Visitation, we quote a passage, which applies as well to the close of the veteran priest's holy and fruitful life.

"O faithful servant! nobly hast thou borne Thy hallowed toil;
Hast poured the oil Of pardon into many a troubled soul;
Hast dried the tears And calmed the tender fears Of childhood's conscience; then, as gently stole
To blushing womanhood thy virgin care,
Hast sent them strong to do and dare In the world's great strife; or, calmly galled in
Those rarer souls who sought to win A higher throne, and follow wiser care."

Goeth the Spotless Lamb.
"O Father! where shall speech or song be found
To tell the history of hearts who've reaped The ever-springing harvests of thy grace?
The ocean depths of gratitude to sound In souls where thou hast fixed the anchor, peace.
Where thy name is a prayer, and rather wept Than uttered."

Father Curley's funeral took place from the Church of the Holy Trinity, Georgetown, on Friday, July 26. The Mass was celebrated by the Rev. W. F. Clark, S. J., of Gonzaga College, the oldest living graduate of Georgetown. Cardinal Gibbons gave the Last Absolution. The interment was in the college cemetery.

FATHER WHELAN'S CHALLENGE.

On the day appointed for the meeting of the four arbitrators to appoint a fifth to decide the debate between Father Whelan and Dr. Hurlbut, of Ottawa, on the question whether the Jesuits, or any Jesuit, teaches that the "end justifies the means," the two Protestant arbitrators appointed by Dr. Hurlbut failed to put in an appearance. The day appointed was 29th July. Fathers Doherty and Jones were on hand, but waited in vain for the doctor's arbitrators to appear. The Etendard says in reference to the disappointment:

"Yesterday the two arbitrators of Dr. Hurlbut, Rev. John Scrimger, professor at the Presbyterian College, and another whose name we do not know, were to meet Rev. Fathers Doherty, S. J., and Jones, S. J., of St. Mary's College, to decide upon a fifth arbitrator. They made default. Is it a backdown at the last moment? When the wine is drawn it must be drunk, my reverends. We are awaiting with legitimate curiosity the outcome of this specific duel. If Dr. Hurlbut wishes really to enter the contest, and if he has not given instructions to his witnesses to avoid the difficulty, by impracticable pretensions in the choice of a fifth arbitrator, the debate will be a memorable one—or we are greatly mistaken—full of teachings for those gentlemen. We understand that in so far as they are concerned, Rev. Fathers Doherty and Jones, relying on the justice of their cause, will be as accommodating as it is possible to be."

The Mail's correspondent gives the following rather fishy excuse for the defaulting arbitrators. We suppose it is true enough that Principal McVicar, who lives in town, was "out of town" when his presence was required; but Father Doherty who lives "out of town" took the trouble to be in town for the session. It would have cost Principal McVicar but little trouble to have been in town also. But perhaps these arbitrators are of opinion that the end does justify the means. The Mail gives the explanation thus:

"Rev. Prof. Scrimger was seen in reference to the above, and said it was understood by him that this meeting was to take place on August 29th and not on July 29th. The second Protestant minister to discuss the question is Principal McVicar, who at present is out of the city. Rev. James Curley, however, holds that yesterday was the day that the fifth party was to have been appointed. Prof. Scrimger said it was his intention to meet Father Jones and Doherty on the 29th of next month, and that he had no intention of backing out of the discussion. It was agreed that the arbitrators named by each of the parties should meet on a specified date in the Jesuit College in this city to choose a fifth arbitrator. There now seems to have been a misconception."

A VISIT TO SARNIA CONVENT.

Special to the CATHOLIC RECORD.

It was with feelings of real satisfaction that I, last week, visited the Convent of Our Lady of Lake Huron, Sarnia, Ont., under the direction of the Sisters of the Holy Names of Jesus and Mary. This institution is delightfully situated on an eminence which overlooks the sparkling waters of the river St. Clair, and commands a view of the busy city of Port Huron, Michigan. The convent, of late, has undergone extensive repairs; rooms have been enlarged and beautified; and the Sisters in charge can now offer all the young ladies entrusted to their care spacious, well-lighted and thoroughly ventilated apartments. As a friend of the institute, I sincerely trust that many parents, anxious to give their children the advantage of first class instruction in the English and French languages, as well as to afford them an opportunity of cultivating fine arts, will visit this pleasant home before placing them elsewhere. Happy, indeed, must be the lot of those who seek for knowledge in a spot so magnificently enriched by nature! Here are to be found a commanding site, stately buildings, beautiful and large playgrounds, kind and devoted teachers; every thing, in fact, that tends to the comfort as well as to the physical and moral improvement of the happy inmates of this lovely "Home among the Pines."

His Eminence Cardinal Manning, Archbishop of Westminster, was born at Tottenham, Middlesex, on July 15th, 1808, so that on the 15th ult. he completed his eighty-first year.