

part of the Catholics was on some occasions taken advantage of to the prejudice of the Catholics, and the latter were so disgusted that they dropped the time-honored custom in order to teach the bigots a lesson which they richly deserved. Now that the Catholic power is felt and things have righted themselves, the Catholics are willing to give another trial to the Protestant element, and have elected Mr. Winstanley to be Lord Mayor of Dublin for the year 1890. It is thus that Catholics in Ireland persecute their Protestant fellow citizens. Not only is a Protestant eligible as Mayor but some of the most lucrative offices in the city government are in the hands of Protestant gentlemen. The same rule prevails in Limerick, Cork and other towns and cities, where Protestants have been elected from time immemorial to fill positions of honor and emolument without any thought of exclusiveness on account of the peculiar creed or denomination to which they belong. But how is it in Belfast, Enniskillen or other towns where the majority is Protestant? Ah, here all is different. In Belfast, as a New York paper, the Irish World, says: "The city council of Belfast would as soon think of electing or appointing a leper to any post under its control as of giving it to a Catholic." The same may be said of most cities and towns in Ontario where Protestantism is in the ascendancy. And yet these people are forever harping on Catholic intolerance and "equal rights for all." They have "equality" on their lips but in their hearts that virtue is far away from them.

Mr. Joseph Chamberlain would not raise such an objection as "Irish Catholic bigotry" to the question of Home Rule, if he were not a bigot in his heart, and if he did not measure others by his own cloth and yard. Because Protestants, when in the majority, are intolerant, therefore Catholics would also adopt a bigoted course were they in the ascendancy. Such is the reasoning of the purblind Joe Chamberlain and of the other fanatics, both here and in England, who seem incapable of rising to a sentiment of fair play or a principle of honor.

A PROTEST AGAINST BIGOTRY.

The following article from the Empire is interesting as showing that there is both in Ontario and the other Provinces of the Dominion, a large body of Protestants who will take no part in the anti-Catholic crusade to which the people of Ontario are being goaded by the Mail and the parsons. The Vancouver World tells with no uncertain sound that in the Province of the far west the fanatics will receive no favor. Yet a person from that quarter had the impudence to present himself at the Protestant Ascendancy Convention as representing British Columbia.

"That there is grave danger to national peace and prosperity in bitter religious agitation is clearly seen in some quarters. This is true of those portions of the country which have not spontaneously evinced opposition to the Jesuit legislation of a political knife. In other sections doubtless many sincere men have felt themselves bound to protest, and they have done so in their own manner—in the company of as ardent ticklers and towards as ever attempted to stir up strife for political ends. In some provinces outside of Ontario no intense feeling has been awakened, for the people generally seem to have felt that while they deeply regretted the passage of such obnoxious measures as Mr. Meagher's Jesuit bill, measures as the Province of Quebec the state of affairs is completely reversed. The Protestant minority is given a representation far beyond what their ratio to the entire population would entitle them to, and it frequently occurs that Protestants are elected for the most thoroughly Catholic constituencies.

In the matter of schools, the Protestants of Quebec have been treated with the greatest liberality, a dissentient school law having been long ago conceded to them which puts the Protestant schools of that Province on a footing far superior to that which has been obtained by the Catholics of Ontario after nearly half a century of contention. It is not true, then, that the Catholics of Canada have been aggressive. Whenever these facts have been pointed out, ultra-Protestant orators have answered constantly, in effect: "But so should be the case—we Protestants are dominant here. The Catholics are only tolerated, and the French are a vanquished race. To the victors belong the spoils. Therefore we have no reason to thank Catholics or French for any generosity they may have exhibited." Do not these orators see that by this mode of reasoning, they abandon the charge that the Catholics of Canada are aggressive? Do they not perceive that they acknowledge their own aggressiveness, and thus give up the only plea they have on which to excuse their violence against their Catholic fellow-citizens? And what becomes of the empty vaporlog of all that we have heard so much lately that all the anti-Jesuit agitators look for is "equal rights for all subjects."

There is no doubt about it that in the whole agitation against the Jesuits and against the Catholic schools, the spirit which animates the agitators is one of dominancy, of Protestant ascendancy. The plea of demanding equal rights is a false plea put forward for the purpose of concealing their real designs, sitting at the right hand of God the Father. It was a most happy thought.

DOMINION DAY AND ITS LESSONS.

Dominion Day was celebrated in Toronto in a style rivaling any demonstration which has taken place hitherto in the city. King street, with its display of bunting, evergreens, flowers and other decorations wore its very brightest look, the flags representing almost every description of military and civic organization and every British Commonwealth imaginable, and tens of thousands of persons gathered from all parts of Ontario, and many from the sister Provinces, to witness the display.

The decorations worn by the people were most multifarious, and it seemed that no one was without some symbol of Canadian nationality, the maple leaf predominating.

At the close of the North-West rebellion, on the return of the regiments which took part in the victorious campaign, the display was ahead of this celebration of Canada's last natal day, but with this exception the latter has been unexcelled in the history of the city.

It was fitting that all should unite in the patriotic celebration of the anniversary of the day which created a Canadian nationality, which now includes a population of nearly six million souls, and will continue to flourish till it will become a grand Confederation, which it must certainly be, unless it be broken up by that fanaticism which would almost reduce to a condition of serfdom one of our fair Provinces. Such an attempt cannot succeed, though it may have one result, that of dividing the country into two hostile camps to such an extent that it will be necessary for our more powerful neighbors to intervene to save us from ourselves, and from the fate of the Kentucky cats.

Hitherto, in spite of many adverse circumstances, Canada has been prosperous because the majority of the people had the good sense to recognize that the differences of origin and religion among the people of the Confederation should be endured with mutual good will, and that, independently of these necessary differences, all should labor for the common weal. The cry has been raised of French and Catholic aggression. It is not likely that a French or a Catholic minority would desire, much less be guilty of, aggression, conscious as they are of the jealousy with which the Protestant, or the British majority, are known to regard every movement of the minority; and in fact there has been no such aggression. As to the Catholic minority in Ontario, it is well known that in no respect have even equal rights been granted to it up to the present time. The Provincial and Dominion Governments do appoint some Catholics to certain offices, usually minor ones, but the number of Catholics so appointed has always been far below the proportion they would be entitled to according to population, and in the salaries which are paid to Catholic officials the disproportion is still greater. In Parliament, and in the Legislature, the number of Catholic representatives has always been very small, and when there were any they usually represented constituencies which were chiefly Catholic, or at least largely Catholic; that the claims of Catholics to occasional representation could not be ignored.

In the Province of Quebec the state of affairs is completely reversed. The Protestant minority is given a representation far beyond what their ratio to the entire population would entitle them to, and it frequently occurs that Protestants are elected for the most thoroughly Catholic constituencies.

In the matter of schools, the Protestants of Quebec have been treated with the greatest liberality, a dissentient school law having been long ago conceded to them which puts the Protestant schools of that Province on a footing far superior to that which has been obtained by the Catholics of Ontario after nearly half a century of contention. It is not true, then, that the Catholics of Canada have been aggressive. Whenever these facts have been pointed out, ultra-Protestant orators have answered constantly, in effect: "But so should be the case—we Protestants are dominant here. The Catholics are only tolerated, and the French are a vanquished race. To the victors belong the spoils. Therefore we have no reason to thank Catholics or French for any generosity they may have exhibited." Do not these orators see that by this mode of reasoning, they abandon the charge that the Catholics of Canada are aggressive? Do they not perceive that they acknowledge their own aggressiveness, and thus give up the only plea they have on which to excuse their violence against their Catholic fellow-citizens? And what becomes of the empty vaporlog of all that we have heard so much lately that all the anti-Jesuit agitators look for is "equal rights for all subjects."

There is no doubt about it that in the whole agitation against the Jesuits and against the Catholic schools, the spirit which animates the agitators is one of dominancy, of Protestant ascendancy. The plea of demanding equal rights is a false plea put forward for the purpose of concealing their real designs, sitting at the right hand of God the Father. It was a most happy thought.

The question at issue in the discussion on the Jesuits' Estates' Act is: Shall the Catholic Province of Quebec have the same right to legislate for itself as the Protestant Provinces of the Dominion enjoy? The agitators wish to deprive it of that right; but we maintain that the only basis on which the Dominion can stand is the basis of equality for all creeds. We would be sorry to see our great Dominion broken up, but broken up it must be unless that equality be recognized. We Catholics of Ontario will suffer much injustice undoubtedly, if we be deprived of the protection afforded us by our union with the Catholic Province of Quebec; still, should the contingency occur, we would prefer to bear the consequences rather than to see Catholic Quebec submit to the oppression with which it is threatened. We believe that the good sense of the Canadian people will avert the threatening danger, but should it fall upon us, we will still claim equal rights though against great odds. One thing is clear, that if the fanatics bring about the dissolution of union, for the sake of oppressing the Catholic minority in Ontario, they will equally leave the Protestant minority at the mercy of the Catholic majority. The French Catholic majority, we know, would even in this case deal as generously as ever with the Protestants; still it would be none the less unpatriotic and ungenerous for the Protestants of this Province to abandon the latter.

One speaker, at all events, at the Toronto celebration recognized the true state of affairs, viz., C. J. George T. Denison. He spoke of the grand future which the Dominion has before it. He said: "No country since the beginning of history ever set out on a career of national prosperity under such magnificent auspices. We have one-half of the American continent. We extend from ocean to ocean, while behind us we have the illimitable North. We have every advantage a nation could have, and one great advantage is having before us the example of the United States."

Then coming to the question of the agitation which is stirring Ontario he continued:

"Let us remember that, Gentlemen, there has lately been a great deal said about differences. A portion of our fellow Canadians—some in particular—do not like the French, our fellow Canadians, as I say. But you must remember they were born in our country—they are our people, and if we may have little differences with them in some things I hope we will never forget that they are Canadians; I hope the people of Canada will never forget the events of 1775 and the stand the people of the Province of Quebec then took; I hope you will never forget the events of 1812, when our national life came within an ace of being destroyed—when our fellow Canadians fought side by side at Chateaugay and when they took up arms in defence of our country and the rights of the Roman Catholic religion. God blessed their efforts as His did ours—(applause)—on behalf of the Protestant religion, and we are to day a free people. (Loud cheers.) Let us, for goodness sake, remember that we are Canadians. Let us remember we have alongside of us people who have been characterized by a spirit of loyalty to the British Crown, and let us keep shoulder to shoulder with them. (Applause)—I hope that on the day of trial comes—I hope it will never come—we may be united. I hope the Almighty, in His providence, will make us one people and give us courage to stand shoulder to shoulder, slaking little differences, thinking only of Canada first, and always keeping the idea before us that we must at all hazards preserve our national life. (Loud cheers.) You may imagine what a pleasure it is for me to be here to day, seeing people of every religion and every party in politics together, all speaking only for Canada. (Applause)"

These sentiments do credit to the speaker, and, Protestant as he is, they show a spirit very different from that which was evinced at the bogus Equal Rights' Convention held recently in the same city.

We are pleased to notice that Mr. Denison was loudly applauded. The help to give us confidence in the future of the country. We hope that this shows that the bigotry which was so vehemently applauded at the convention was not the expression of the opinion of Protestant Toronto and neighborhood in its more sober moments. We hope it proves that the Toronto delegation misrepresented Toronto, as others of the self constituted delegations certainly misrepresented the municipalities from which they hailed, but which did not and would not send them.

The procession of the various societies and the military was a magnificent display, the most pleasing feature of which was the part taken by the children of the schools.

In other parts of the Province the day was also honored with similar demonstrations of patriotism, though as might have been expected, not with the same amount of effect as characterized the celebration in the capital of the Province.

The fanatics of Boston are bull out of the same hypocritical material as those of Ontario. As the fanatics here raise the cry of "Equal Rights" while they wish to control the home legislation of Quebec, and to deprive Catholics of the liberty of giving religious education to their children, so those of Boston are professing to take the city schools out of politics and sectarianism, while their real intention is to Protestantize the schools by means of anti-Catholic teaching and lying textbooks.

"SMASHING CONFEDERATION."

Is Confederation the instrument of an equal and honorable union, or is it a system under which one province, declaring itself a nation apart with separate interests of its own, is to dominate over and levy tribute on the rest?—Mail, 6th July.

On this theme the Mail of last Saturday has a long homily. It will be remarked that the words "declaring itself a nation apart with separate interests of its own" are introduced for the purpose of misrepresenting the position of the French Canadians. Separate interests of their own, we presume, the French Canadians have, but does there exist in Canada any man or any body of men with a purpose in view, who have not interests of their own? Has not the Mail, even, its own axes to grind? Have we not been assured that when it was drummed out of the Conservative camp, that "commercial considerations" induced it to take up the policy of an "independent course"? Was it not induced by similar "interests of its own" to declare itself the Canada organ of the Prohibitory party, and did not the same home interests induce it to drop the advocacy of Prohibition, almost the very day that announcement was made? Had not the Mail some interests of its own in view when it induced the Citizens' anti-Jesuit Committee to allow, at a public demonstration, a Mail advertisement to be pinned to the breasts of Col. O'Brien and the other twelve members of Parliament who stultified themselves by joining in the hue and cry raised by that journal against an illustrious and virtuous society of Catholic priests? Had it no interests of its own when it shamelessly demanded of the Ontario Government, only a few days ago, to take up that same hue and cry, and extend its scope to include all the Catholics of Ontario?

Yes, undoubtedly, the French-Canadians have some interests of their own and Ontarians who presume to interfere with them will be told, as they have been told already, that just as they are permitted to look after their own special interests, without interference from Quebec meddlers, so the people of Quebec will brook no interference from them. The Presbyterians, it is to be supposed, regard Knox's College as an interest of their own, so do the Methodists regard in the same light their agitated question of college confederation. Let them settle these matters as they decide among themselves. Surely the rest of the country has no desire to force them to adopt other views. Can the people of Quebec be blamed if they decline the disinterested offers of the Ontario parsons to manage their internal affairs?

But, we are told, the French-Canadians declare themselves "a nation apart." Well, it is true they have French blood in their veins, and they speak French, and they are Catholics. All this was quite well known to the British Parliament when it agreed that if they would be for the future loyal subjects of Great Britain, they would be allowed to speak French, and to worship God in accordance with their convictions, and until the Mail began its crusade against them it was not demanded that their veins should be opened with Ontario bayonets to let out their French blood. To this the people of Quebec do object, and in this sense they are certainly "a nation apart." But when it was necessary for the defence of Canada against foreign aggression, neither the French-Canadians, nor the Catholic Highlanders of Glenagarty hesitated to shed their blood. Surely this should be enough to convince the parsons and the Orangemen who are thirsting for the blood of Lower Canadians, that the latter are, as thoroughly as themselves, Canadians and loyal British subjects.

Leave out, then, from the above choice extract from the Mail, the reference to separate nationality and interests, and it will in its amended form read,

"Is Confederation the instrument of an equal and honorable union, or is it a system under which one province is to dominate over and levy tribute on the rest?"

This is the point. Confederation when it was agreed upon was supposed to be "an equal and honorable union," but the Mail and its Orange followers wish Ontario to dominate over Quebec.

The Mail argues that if Confederation aims at the ascendancy of any one province, it ought to be "smashed." It is well that the Mail and the people of Quebec can agree on something. Rather than submit to the dominancy of an intolerant faction of this Province, the people of Quebec will be heart and soul for the "smash," and the "smash" would surely come. The blame will not be on them but on the intolerant and intolerable Ontario faction.

We are not blind to the fact that the breaking up the Confederation would be a serious injury to the whole country, but it is not necessary to set off the advantages which the union affords to each province. We do not see that Quebec would sustain any greater loss from the disintegration than would Ontario, however it might result.

In the same article the Mail tells the people of Ontario to continue their attack upon the Jesuits. It assures them that "Jesuitism is not Roman Catholicism, nor is Roman Catholicism Jesuitism." Further: "Roman Catholicism is a religion to which we shall extend silent respect as long as its priests do not intrude upon the political field," but "Jesuitism is a political and social conspiracy." It adds, however, that the Church proclaims doctrines whose "consequences have not been spiritual error, but wholesale murder, subversion of free institutions, and civil war."

We have refuted these mendacious statements over and over again, and will not now tire our readers by entering upon a new refutation of a statement for which not a particle of proof is advanced. We will only say that if the party of fanaticism imagine that Catholics in general will abandon the Jesuit Order to their tender mercies, they will find themselves much mistaken.

The Jesuit Order is not the Church, but it is the offspring, the child of the Church. A mother is not her son; but she loves her child, so that she is ready to expose her own life to deliver it from danger, and in this same relation do the Catholics of Canada stand towards the Jesuit Order.

The Mail says it wishes to encourage waverers in the anti-Jesuit crusade, by stating that Catholic powers in Europe have banished the Jesuits. A few weeks ago we showed the influences which resulted in the expulsion of the Jesuits. They were the machinations of infidels and immoral men in high position, who would not endure the reproach which the strict morality of Jesuit Fathers brought upon them. But no such influence has succeeded in lessening the respect, love and reverence with which the Catholics of Canada regard the Jesuits, and as, when one member of the body suffers, all the members suffer with it, the Catholics of our Dominion regard and will regard the cause of the Jesuits as their own.

We are glad to see that the Mail is forced to write editorials for the special benefit of waverers. This shows that there are waverers in plenty. It shows that our confidence is not misplaced, that there is not bigotry enough among the Protestants of Ontario to wage a successful war either against the Catholic Church or even against the misguided Jesuits. The Mail's delicious appeal to waverers is a sure omen of defeat to the cause of fanaticism. We congratulate the Dominion on this evidence that Confederation is not about to be "smashed."

THE GLOBE'S CALL FOR A STRAIT JACKET.

Last Wednesday's issue of the Globe had a quotation from our columns in which we stated that were the Jesuits or the Ultramontanes of Quebec to establish proselytizing schools or soup kitchens in Ontario with the avowed object of subverting the Protestant faith, that a howl would be raised all over Canada and that in every probability such establishments would be assailed and destroyed by brute force. The Globe meets this assertion not by any arguments or proofs to the contrary but by saying that "for its manifold nonsense a strait jacket should be put on the Record." The impression the Globe would leave on its readers is that the Protestants of Ontario are so liberal and so lamb-like that they would never resort to violence in the repression of what they choose to call Jesuit or Papal aggression, and that any man who suspects they would so act must be a madman. In fact, the Globe maintains that no one but a lunatic could hazard the opinion that a Catholic religious procession would be assailed with volleys of stones if it dared to appear on the public streets of Toronto; or that if an Archbishop, with his priests and school children, were to walk around in procession within the enclosure of his own grounds and premises, that the picket fences would be burst in by a howling mob, the fire bells rung and a panic created endangering the lives of hundreds. According to the innocent Globe, any man or journal that mentioned the possibility of such insane bigotry eventuating in so enlightened a city as Toronto, and towards the close of the nineteenth century, should be consigned for a term to the tender mercies of Dr. Backs in the Provincial Lunatic Asylum. It is surprising what interest the Globe has been exhibiting of late in the CATHOLIC RECORD, that now it must be singled out as the only paper in the Dominion for which a strait jacket is at all necessary. How is it the Globe has not long since suggested a strait jacket for the Toronto Mail, the sole origin and cause of the religious warfare and agitation now upheaving the social fabric. The Toronto World has been creating Bishops and Archbishops for the last twelve months; it surely is entitled, if not to the restraining influence of a tight jacket, at least to the cap and bells of a court jester. And what about Rev. Dr. Wild, and what about

Rev. Dr. Johnson, the rev. instigators of physical violence? Ought not these rev. firebrands be sent out to Orillia? And what about Bishop Curran, who said the Jesuits are a thousand degrees lower and worse than the Heathen Chinese, and Moderator McMullen, who said he would burst all connection between Church and State in the Province of Quebec? If the Globe is willing to show fair play and give every man his due a very large order should be sent by it to Mr. Hardy, the Provincial Secretary, for an unusual supply of restraining machines and tightening jackets. And would the Globe itself be willing to renounce all claims to a share in the distribution? Its tergiversation on the Jesuits' Estates' Act, which is responsible for much of the "fanatical howling" it complains of, its advocacy of women's rights and women's suffrage, its prohibition craze, its call for \$12,000 in aid of Protestant aggression among the French Catholics, these and many other symptoms of mental aberration ought certainly to entitle the Globe to the comforting security of a strait jacket and a few months' treatment under Dr. Buckle.

In further proof of our contention that while in the Province of Quebec scripture readers and avowed proselytizers are permitted without molestation to go about luring French Canadian boys and girls from the faith of their fathers, any attempt by Ultramontanes to do the same in Ontario would meet with violent opposition as Roush aggression, and be put down by brute force, the following extract is taken from the columns of last Saturday's Toronto Globe:

"Winnipeg, July 5.—Father Drummond, of St. Boniface, received rather a cruel reception on the occasion of his recent visit to Plum Creek to deliver his lecture on 'The Jesuit Question.' He found the door of the hall locked on his arrival there. Afterwards a forcible entrance was made, but before the lecturer could proceed a number of opponents of the Jesuits entered without paying any fee and took possession of the place. Father Drummond, to avoid a disturbance, decided not to give his lecture, and left the hall, leaving his opponents in possession."

THE GLOBE'S STANDING PETITION.

The Globe has drawn up a concise form of petition to the Governor-General which is recommended for its comprehensiveness no less than for its brevity. It reads as follows:

"We, the undersigned, . . . believing the Jesuits' Estates' Act of the Legislature of Quebec to be prejudicial to the general interests of the country, respectfully request Your Excellency to dissolve the same."

The Globe's mental capacity must be growing weaker as the old paper advances in years. The Governor-General is bound to tell the petitioners that they are a set of humbugs—that the Dominion Legislature has already by an overwhelming majority declared not only that it believes but that it knows that the Jesuits' Estates' Act can do no harm whatever to any interests, either general or particular, of this great Dominion; on the contrary, that it will serve the interests of Christian education in the Province of Quebec among all classes and creeds, except perhaps among the soupers and scripture readers at Pointe-Aux-Trembles. His Excellency may say: If you, gentlemen, would insist upon getting back a portion at least of your stolen property you should not object to the Jesuits or any other Christian organization obtaining a small share of what belongs to them, especially when what they receive is not taken out of your pockets. The sale of lands belonging to Jesuit Fathers will realize \$2,000,000. Surely the Quebec Legislature may be allowed to devote less than a fourth to educational purposes even if the Jesuits do get a small share. With all due respect, therefore, gentlemen, I consider your petition unworthy of enlightened citizens of a free state, and beyond all doubt inconsistent with the first principles of Christianity, which facilitates the golden rule "of doing unto others as we would they should do unto us," and also of giving to every man what is his due, in at least as far as you are able, so that if you cannot give all you owe (\$2,000,000, for instance), give at least as much as you can, and if you have taken from the Church a share to obtain a clear and full acquittance, signed and approved by the Head of the Church and Father of the Faithful. As the Quebec Legislature has done all this, my opinion and my ruling is that its "Act," of which you so unreasonably and so foolishly complain, is but an act of tardy justice that has been sustained by the Dominion Government, every man on both sides of the House of Commons having voted for its continuance, except a baker's dozen whom the people are now beginning to designate as the "Darby Thirteen."

If, after this rebuff, which is sure to come, the Globe persists in hounding on the "fanatical brawlers" to still peccider, and go as supplicants to the "foot of the throne," it will be about time to make preparations for securing its columns within the tightening embrace of a strait jacket and consigning it to the limbo of perpetual silence, *et sempiternus horror*.