

SIR JOHN AND THE JESUITS.

The Premier Administers a Dose of Common Sense to a Methodist Gathering.

He Justifies the Action of Parliament on the Jesuits' Estates Act and Illustrates the Power of a Province to dispose of its own Money.

BROOKVILLE, October 9.—Sir John Macdonald and Hon. Mr. Haggart attended a Methodist picnic at Westport yesterday in aid of the building fund of the new Methodist church, when the Premier delivered a most interesting speech, referring to some extent to the Jesuits' estates question.

One subject has excited a good deal of attention throughout the country lately. It cannot be called a party question, although it is a political one, and I shall, therefore, venture to make a few remarks upon it because it is a subject of great importance. I mean the dissolution of the act passed by the Legislature of the Province of Quebec respecting the Jesuits' estates.

Why, Mr. Chairman, do you think that the opposite party, counting in its ranks Mr. Mackenzie and Mr. Bibeau, were animated by any other feeling than the patriotic desire to do their duty when they voted with the Government? If that vote had been carried against the Government it would have been a vote of want of confidence, and I should have gone to the Governor-General and said: "Your Excellency, Parliament has declared against the Government. Here is my resignation; send for your successors."

UPHELD THE GOVERNMENT. They said the Government was right and that we would not have done anything else without a breach of the constitution and without causing bitter war and dissension between the two great races, French and English. Do you suppose that Alexander Mackenzie, that old reformer, belonging to one of the strictest sects in Protestantism, the Baptist denomination, was treating to the French-Canadians or the Roman Catholics as he was looking for office? No, he has sat in an office for ever. During the last session and the session before, out of reward for the state of his health, he never came to the House of Commons after six o'clock in the evening, but so anxious was he to show his respect for the constitution, that he would not prevent a quarrel, which might cause the most disastrous results, and possibly end in bloodshed between the two races, the one, as old Mackenzie said, "the warm blood of the morning" and the other, "the cold blood of the evening."

Ladies and gentlemen, the Parliament of Canada did not pass the Jesuits' Estates Act. The Parliament of Quebec had no power to do it with the Congress of the United States. It was not passed by the Legislature of the Province of Quebec. It is right or it is wrong that was an affair of ours. It was within the limits of their jurisdiction, and they had the right to pass it if they chose. What is the meaning of this government? It means a government where the people have the right to rule or to be ruled themselves, as they choose. We had a right to do with the wisdom of the constitution of this country. The only question for us was whether the Legislature of Quebec were acting within their powers, or whether they were acting within the powers of the Parliament of Great Britain which gave us the constitution of 1867. That was the only question, and you, who are the Ministers, or the Ministers, Minister, Minister, Minister, that will give true counsel to the Governor-General, the representative of our sovereign, in the name of our judgment. We took that oath, and when the Cabinet came to the conclusion that the act was within the competency of the Legislature we were bound to sign it.

WHAT THE POPE HAD TO DO WITH IT. One thing more before I close. It was said that the Pope is a foreign power. No, he is not, and you will see that it was not left to the Pope to say whether the act was within or not. The Legislature and the Government of Quebec had no power to apply the Jesuits' estates to a particular case. The Jesuits' estates were the property of the Province of Quebec, and they were to be divided among the people of Quebec. After your proposition and after you were received we acted on the education of the people of Quebec, and we had the right to get our share of these estates. There is the question as to how the money should be divided, and, accordingly, the matter was referred to the Pope. The Jesuits demanded the whole \$400,000, but the Pope decided that each race should get \$100,000, the remaining and larger portion going to the other Catholic colleges. The fact that the Pope is a foreign potentate has nothing to do with it.

I am addressing a meeting here interested in the building of a Methodist church. Why, I am old enough to remember when the Methodist body in Canada was governed by foreign consociates. I am old enough to remember that the conference met in the United States. I am old enough to remember that the Methodists in Canada sent their delegates to the conference in the United States. That was a foreign body. That conference was not a Canadian body, and it was not a Canadian conference. I am old enough to remember that the Methodists in Canada were always loyal; they were always so, and still are so. Mr. Laurier, as referred to the greatness of India. Her Majesty's subjects there are strongly attached to their religion. If any question respecting their religion of faith arose they would, I presume, apply to the head of their religion at Constantinople, Sheikh Ul Islam, and yet there is nobody in India more loyal to the British Crown than these same Mohammedans.

After these few remarks, which I would have extended if time had permitted, I will say one more on that question that we acted according to the law and with a desire to retain peace and good fellowship between French and English, between Catholic and Protestant, and, whatever may be the feeling now, we are satisfied that the future happiness and prosperity of this country have been preserved by our act and that there would have been dissension, loss of credit, loss of prestige and probably bloodshed if we had attempted to trample on the French-Canadians or their rights guaranteed to them by the constitution of 1867. (Cheers.)

THE TURKLE MOUNTAIN REGION. Thousands of acres of choice free government land, now open for settlers, in the Turkle Mountain region of Dakota. Here was also the wheat that took first premium at New Orleans Exposition. Rich soil, timber in mountains, good schools, churches, congregate society. For further information, maps, rates, etc., apply to F. I. Whitney, G. P. & T. A., St. P., M. & M. Ry., St. Paul, Minn.

Catholic Novels. The distinctly Catholic novel is of recent growth in English soil. Cardinal Newman's "The Last Days of Pompeii" the model of an ideal work, carried out, might prove most fruitful in bringing before the minds of the people a vivid picture of the Christian Church passing through the various stages of her struggles and her triumphs. His fertile brain accordingly projected a series of novels intended to illustrate the past, and with his usual versatility, he traced an idea from his Oriental and scientific studies, and led the way in that delightful story of "Fabiola," which continues to be read with unabated interest. Then followed Cardinal Newman's "Callista," a volume of finer and more delicate structure, abounding in subtle traits of character, and penetrated with that keen sense of the beautiful and peculiar to the Greek mind. It is a book that gives us a view into every conceivable corner of human works of merit were met with in these, and though the "net is short," it is a success.

Better Than a Monument. Some persons are anxious to have a substantial or granite monument at their graves or over the remains of their loved and lost. And, out of pride, to make a display of their wealth or to "get ahead" of some relative or neighbor who has had created a less expensive memorial, they lavish on their monuments many thousands of dollars. What good does this parade of riches do the dead? A simple stone would mark the resting place of the departed and ask the prayers of the passerby, equally well. Better than any rock that was ever chiseled is a life dedicated to the holy mission with the many that would otherwise have been wasted in a grand monument, and who will stand at the altar of God, ready in his unclouded hands the Holy Hosts as a sacrifice for the living and the dead, and as a peace-offering for the soul that procured for him the grace of God.

Engagements. Engagements to marry are solemn contracts. They are not to be broken in the wedding time. Every other day the secular newspapers report the statements of living girls, who have forsaken their betrothed for other suitors. The result of these engagements is that many girls are left with no other resource than to go to the altar of God, ready in his unclouded hands the Holy Hosts as a sacrifice for the living and the dead, and as a peace-offering for the soul that procured for him the grace of God.

A Bad Memory. Johnny (who was been kept in the house all the day for bad conduct)—"Mother, what a bad memory you have got. You have got the worst memory I ever saw." Mother—"Bad memory, Johnny? I am sure I have a very good memory. Why do you say it is bad?" "Because you remember everything but that!"

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Ireland's Ancient Parliament—1790

The Great Parliament of Ireland, elected 1790, is the title of a remarkably handsome engraving, 24 x 30 inches, and published by Mr. A. E. Costello, 10 Union Square, N. Y. This engraving represents the last Parliament of Ireland, prior to the fateful Union of 1800. This is truly the representative period of the golden age of oratory and great statesmen. All the patriotic celebrities of the period are here delineated—Grattan, Flood, Curran, Ponsonby,—but inasmuch as there are over 200 life-like portraits in all, anything like an enumeration of the names would be out of place. John Philip Curran, the renowned patriot and advocate, is seen addressing the spell-bound assemblage. Conspicuous among the throng of celebrities are the figures of the two rivals, Grattan and Flood, wearing the uniform of the volunteers. They stand side by side in the foreground, attentively taking note of the scene, all just as they were at the happy period of their career. The structure of the Irish House of Commons, at the period of these debates, was particularly adapted to convey to the people an impression of dignity and splendor to their legislative assembly. The interior of the Commons House was a rotunda of great architectural magnificence. An immense gallery, supported by Tuscan pillars, surrounded the lower part of a grand and lofty dome. In that gallery of every important debate, nearly seven hundred auditors heard the sentiments and lauded the characters of their Irish representatives. The front rows of this gallery were generally (as seen in engraving) occupied by ladies of the highest rank and fashion, whose presence gave an animated and brilliant splendor to the entire scene. The Parliamentary independence of Ireland was short-lived. By means the most scandalous, infamous and corrupt, the Union was accomplished in 1800; and on New Year's Day, 1801, it was proclaimed to the people of Ireland that they no longer had a Parliament; that the noble building which had resounded to eloquent appeals of justice and right was now only a monument to treachery and corruption. An independent country was thus degraded into a province. Ireland, as a nation, was extinguished. "Rurargham!" The engraving sells for the low sum of \$1.50; with a fine three-inch polished oak, gilt moulding, frame, \$6.00. This picture should be in every Irish home.

She May Find It

She had called upon a real estate man to sell her old home, and had had some over the list and found fault with every thing. A little out of patience he finally asked: "What kind of house do you want, anyhow?" "I want the house as much as the neighborhood," she replied; "I want a location where my neighbors will be neighborly. If I want to give a party and want to borrow a piano, a few chairs, three or four pictures and some company I want to feel that my neighbors will lend me with cheerfulness."

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Many curious anecdotes are told in the life of the late Archbishop Lynch of Toronto, especially during his missionary career in the South. Almost immediately on his arrival in Houston, Texas, he was told of a Catholic woman of some prominence there. He decided to pay a visit, and asked her at once if she and any children were not yet baptized. Mistaking Father Lynch for a Methodist minister, she said her children were waiting for the advent of a Catholic priest. When Father Lynch told her that he was one, her joy was unbounded. She told him that she had often been on the point of baptizing her children when she thought them in danger of death, but that they had all been spared to her. She called in her children to get the priest's blessing. He found that their mother had instructed them well in the Catholic religion, so that he baptized them at once. He heard the woman's confession and told her he would say mass in the morning, at which the poor woman heard mass for the first time in eighteen years.

A Pleasant Prospect.

Blinks (who has moved into the suburbs)—"Here's an idea. The paper says one of the handsomest residences on the Hudson has the flower beds laid off with old beer bottles." Mrs. Blinks (doubtfully)—"Well, at a distance the effect of the glass borderings might be pretty good. Indeed, I'll order a gross or two from Schwab & Co., and when the bottles are empty you can have them."

A Friend in Need.

Handsome Foreigner (anxious to marry)—"I never saw such absolutely cold blooded creatures as you American girls. My one dear friend deigns to look at me when I am with you. I am pleased to say that by his actual testimony your standard life has given you the subduer of a married man. Put a band of crapes on your hat." Miss Quilwick—"You took Miss De Pink to the theatre last evening. I understand." Mr. Softheart—"Yes, but the fact is I don't go to the theatre often. The prices for good seats are outrageously high, and I know young men nowadays really can't afford to waste money that way. Miss De Pink told me herself that times were so hard now that the only way she could see all the new plays was by keeping a dozen young men on her string."