

# ---- NO. 39.

# MONTREAL, WEDNESDAY, MAY 1, 1889.

# νοι. ΧΧΧιλ.-

The Beatitude of The What **Bighteous** Consists of.

Man Can Form No Adequate Idea of the Felicity of the Saints-The Immortality of the Soul-The Declarations of the Scriptures With Respect to the Fature Life.

#### Bermon by Cardinal Gibbons in the Baltimore Cathedral.]

There is but one being that is absolutely immortal, One alone that is everlasting, that has no beginning, that will have no end—and that Being is God. "In the beginning, O Lord," says the Pasimist, "Thou foundest the earth and the beginning of the earth, and the heavers are the works of Thy hands. They shall perish, but Thou remain-eat, and all of them shall grow old like a garment : and as a vesture Thou shalt change them, and they shall be changed. But Thou art always the self-same, and Thy years shall not fail." "I am the alpha and omega, the beginning and the end, saith the Lord God, who is, and who was, and who is to come, the

Almighty." Go back in spirit to the twilight of time. Contemplate the early dawn of creation before this earth assumed its present form, when all was obaos. Even then God was in the fainess of life, "and the spirit of God moved over the waters."

Look forward through the vista of agos to come, when the beavens and the earth shall have passed away, even then God will live.

Have passed away, even men God will live. Hewill survive this universal wreck of matter. Let us now look at man. What a strange contrast is presented by his physical and spiritual natures ! What a mysterious com-pound of corruption and incorruption, of incompany and above of weathers and strength ignominy and glory, of weakness and strength of matter and mind ! He has a body that must be rearished twice or thrice a day, else it will grow faint and languid. It is subject to infirmities and sickness and disease, and it must finally yield to the inevitable law of death.

What is each one of us but a vapor that rises and melts away, a shadow that suddenly vanishes ! A hundred years fago we shall had no existance ; a hundred years hence we probably be forgotten.

Let us now contemplate man's spiritual nature. In a mortal body he carries an im-mortal soul. In this perishable mass resides an imperishable spirit. Within this frail, tottering temple shines a light that will al-ways burn, that will never be extinguished. As to the past, we are finite; as to the future, we are infinity in duration. As to the past we are creatures of yesterday; as to the the future, we are eventasting. When this house of clay will have crumbled to dust, when this earth shall have passed away, when

cial and family ties, nor the pursuit of virtue, can fully satisfy our aspirations after happiness. Combine all these pleasures as far as they are susceptible of combination. Let each of their sources be augmented a thousand-fold. Let all these intensified gratifications be concentrated in one men, yet will be be forced to exclaim : "Vanity of vanities, and all is vanity ! The more delicious the cup, the more bitter the thought

that death will dash it to pieces. Now, if God has given us a desire for per-lect felicity, which He intends to be one day fully gratified; and if this felicity, as we have seen, cannot be found in the present life, it must be reserved for the time to come. And as no intelligent being can be contented with any happiness that is finite in duration, we must conclude that it would be eternal, and that, consequently, the soul is immortal. Life that is not to be crowned with immortality is not worth living, "If a life of happiness," says Oicero, "Is destined to end, it cannot be 

ourus." Without the hope of immortality the condi tion of man is less desirable than that of the beast of the field.

But if our unsided reason assures us that our soul will live beyond the grave, how much more clearly and luminously is this great truth brought home to us by the light of Revelation ; for the light of reason is but as justify and sanction our fondest desires and

sepirations for a future life. "The sculs of the just," says the Book of Wisdom, "are in the hand of God, and the torment of death shall not topob them. ΩI the sight of the unwise they seem to die, and their departure was taken for misery ... But they are in peace, and their hope is full

of immortality," Man may imprison and starve, may wound and kill the body; but the coul is beyond his reach, and is as impalpable to his touch as the sun's ray. The temple of the body may be reduced to ashes, but the spirit that animated the temple cannot be ex-tinguished. The body which is from man, man may take away; but the sou!, which is from God, no man can destroy. "The dust shall return into its earth from whence it was, and the spirit roturns to God who gave it."

"For we know that if our earthly house of this dwelling be destroyed, we have a building from God, a house not built with other hands, everlasting in the heavens."

The Scripture also declares that the blessed shall be rewarded with never-onding bappiness, exempt from all pain and misery God shall wips away all tears from their eyes ; and death shall be no more, nor mourning, nor wailing, nor sorrow shall be any more, for the former things are passed away. The beatitude of the righteous will essen

George's gallery, gazing on the whole-length ploture of James II., which still remains there. Struck with the mournful expression on the young girl's face, Mary asked her hastly what she saw in that ploture that made her look on it so particularly sad. (1) the particularly sad. on the young girl's face, Mary asked her hastly what she saw in that picture that made her look on it so particularly sad. "I was thinking," said the innocent child, "how hard it is that my father must die for house a success."

loving yours."

The queen, pricked in conscience by this artiess reply, immediately signed the pardon of Lord Preston.



# FROM THE QUEEN'S MALL SPRECHES.

Mr. Mowland.

" On the 29th we realized that a union of parties had taken place and it came like a flash of lightning to us that an act of treason had been committed on the part of the representatives of the people.

"We do not accuse the Liberals of this Province, but we may say that if this is the way the people of Quebec make use of the autonomy which we secured for them; if they seek to make it a basis to subvert our langu ager, customs and religion, it is time for the

Angle Saxon to take a stand. "The people of Quebec must come faithfully into line in bringing up a British nationality. the dim twilight compared with the noon day sun of Revelation. How consoling is the thought that the word of God comes to in petitions upon the Governor-General, and we are going to hold a convention. We are not going to form a new party, but we are going to have representatives true to the British people.

#### Rev. Dr. McVicar.

"I am taking no now attitude, but one I have held all along. "His Emininco Cardinal Tasobereau had ep-

posed the bill at the time, and he was quite satisfied that the French Catholic clergy of the Province were not exactly pleased with his defeat.

The 180 men who had voted to allew the Act would be shown ere long that they were not wanted. "Were they to have one grand country or

a set of Provinces with divergent interests, which could be manipulated on the political chees board by cuuning manipulators."

### Mr. Sellar.

"The Oatholics pretended that they were entitled to a great many things, but all that the Treaty of Paris said was that they were antilled to everything that the laws of Eag-land would permit. To this there could be no exception."

"There was no law which the clergy oculd not get round. It was time for they Protestants to rouse themselves from their French Canadians. Let them make a ptart D. D. LL. D., seconded by Rob. Sellar, Eq.

Mr. Charlton

"The Oatholic Emancipation Act in its pro-

visions stated that it was the intention of the

British law to have the order gradually sup-

pressed, while any member who wished to

stay in the country must obtain permission to

"Sir John never saw any difficulty about

Mr. G. W. Stephens.

Jeauit were the parties entitled to the property,

the Government that he alone was empower-

were also liable to banishment for life.

the reason why."

country the most daugerous of all the political powers in Europe. "Rouge, Liberal, Grit and Tory had un't-

ed to render the action of the few ridiculous, but the country has laughed at the minority in a different way. "He did not favour the formation of a new party, but he thought an organization of some

sort should be established and care taken that it was not used for other purposes than those for which it was oreated. Pains should be taken to have candidates at the next election favouring the entire separation of Church and State, men who could be depended upon to maintain a course on this question in keeping with the principles now adopted by the Protestant community. He considered that if they could get twenty-five such men elected they could control the legislation of the country,

Mr. Paul:

"To the contention advanced that this was a French Province, he must answer emphatically, No! that it was a British Province, and that they were going to show that it was such. (Applause.) They had been accused I of engendering a religious war, and all he had to say was that if they could only avert a religious war by surrendering their liberties and rights, then let them have a religious war and God defend the right."

#### Mr. McLaven:

"There were two difficulties in the way of getting the act before the courts. They could not get a defendant, as in this province you cannot sue the government; and they could not get a plaintiff, because the only person who could not on behalf of the people was the Attorney-General. When there was neither plaintiff nor defendant he thought they would admit that it would be hard to get up a lawsuit. The only appeal that could be made had been made to the Governor-General-in Council. That very appeal had

been made and the answer given. "The constitutionality of the Act would b tested. He would not be rash enough to prophesy she result, yet i.e believed that when the appeal was made to the courts it would be declared that the rights of the people of this Province had been invaded by this Act."

Mr. Dulton McCarthy.

OTTAWA, April 24 - I regret that my en agements hero at the Chancery sittings renfor it impossible for me to go to Montreal to-morrow: fearing this, my promise was

### The Resolutions Adopted.

Moved by the Roy. Principal MacVicar,

give financial, civil and religious advantages to the Roman Catholic Church which are denied is to Processants. We regard these and all other provisions of the law by which a connection between the State and the Roman Cathalic Church evists, as gracting incomplitudes and Church exists, as creating inequalities and imposing disadvantages on the Protestant minority which no subject to Her Majesty in We further protest against any acceptance of the doctrine of supremacy of the Ohurch over the State, and the practice of giving equality of position on State occasions to the chief officer of the Roman Catholic Church with Her Maesty's representative in the Province.

#### The Anti-Jesuit Meeting. Montreal Star.

The anti-Jesuit meeting in the Queen's Hall was one more indication that the anti-Jesuite are infinitely inferior to the Jesuits in the one thing—diplomacy. Here was a meeting of highly respectable and influential citiz na drawn cogether by a common and substantial grievence. together by a common and substantial grievence. They resolved and resolved and unanimously re-solved. They "strongly disapproved " as one man. They "strongly protested" without's dissenting voice. They "regarded with indig-nation" and "expressed their strong displeas-ure" in unanimous resolutions, in cheering, renewed cheering and persistent obsering. But what is to be the effect of it all? Nobody who knows anything about the matter looks upon disailowance as even remotely possibly now. The question has become a question of law and these meetings cannot have one particle of effect upon the judgment of the courts. If Mr. Mer-cier reads the peperts of the meeting we can im-agine him saying: "How well these gentlemen are doing my work!" And if the Superior of the Jesuits reads the records we can imagine him saying: "How well these gentlemen the Jesuits reads the reports we can implied him saying : "How well these gentionen are doing my work !" The act encorporating the Jesuits and the act endowing the Jesuits were both highly objectionable to a large section of the Catholics of this province. But the meet-ing identifies the opposition to the acts with many things that are objectionable to the French Can diago distinct. Canadian electorate. Ex-Mayor Howland rela-ed the question of British supremacy. Mr. Charlton roundly declated that the endowment of the order was the throwing down the gauntlet to the Protestant minurity. The Rev. Dr. Antliff suggested a comparison of values of the French vote and the English vie. The school tax question, compulsory tithing, the marriage laws, the position of Oardinal Taschereau's phrone in the Legislabive Council chamber and the fact that Quebec is a British province were all jutroduced. We do not say they were all entirely foreign to the purpose of the messing, but inquestionably the effect of introducing them must be to win for Mr. Mercier an enormous number of votes in direct approval of the two objectionable statutes. How far such meetings as that of last night advance the object aimed at would be easier to

determine if it were known precisely what that object is. If they can have no effect upon the

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# THE BLESSED VIRGIN.

The True Reason of Catholic Devotion.

WHY PROTESTANTS DO NOT APPRECIATE IT.

The reason why Protostants do not appre-clate devotion to the Blessed Virgin is that they really have no adjouste conception of her true character and of her important connection with the great plan of our salvation. They look upon her too much as an ordinary mertal ; and while admitting that Jeaus, the Saviour, was her Son, they do not appre-hend that this fact exaits her immeasureably above ordinary women. That anying of the Holy Father, "Above her is God only, below her is all that is not God," seems but an ex-aggeration to them, Our separated brothrem have not been taught, and therefore are not acoustomed to reflect an the part she took in the stupendous miracle of the Incarnation. Hence their went of veneration for her whom the highest Prince of the heavenly court ad-

dressed as "full of grace." 1. They do not realizs that she was chosen from all etornity to the supremely exalted dignity of being the instrument by which the wonderful mystery of the Incarnation of the Son of God was to be efforted ; that in her the Divinity was in a real sense to take up Its abode ; that through her the Word was to be made flesh and to dwell among men ; that the Second Person of the Blossed Trinity was to take from her a body, and thus to become bone of her bone and flesh of her flesh; and that this grand result depended on her volunterv concent.

2. Hence they do not believe in the Immaculate Conception, because they do not see any necessity for it. They do not perceive the incongruity of a Divine Porson, infinitely pure, infinitely hely, taking from one stained with sin all that went to form His corporeal naturo-they do not believe that Jesus Christ was really such a Person. It seems impossible for them to rise to comprehension of the fact that Jeeus was truly and substancially God as well as man. Hence, to call the Biessed Virgin the Mother of God seems to them almost like blasphemy. There is a linger-ing hesistancy even in the minds of many orthodox Protestants to boldly and frankly schoowledge the absolute divisity of Jesus Christ. When they call Him divine, it is with a sort of High Unitarian notion that He was a very hely man-indeed, the holicet, perhaps, that aver lived ; and therefore con-formed to the Divinity ; divisoly-inspired, and consequently in a sense divine, They n: y even, for consistency's sake, acknowledge reverse, as if the confession did violence to their interior convision and violence to their interior conviction. This is clearly indicated by their reluctance to acknowledge that Mary is the Medice of G. 4.

3. Of course, it is a perfectly nmpio mat ter. If Janua was Gal, Many, who was His Mother, was the Mother of God. And if she was, then her Immaculate Conception follows as a necessary consequence : for we cannot conceive of the God of all purity being born of a mother loss spotless than Eve. Ohrist is the second Adam, Mary is second Hve, they were to repair the ovil wrought by our first parm's. Containly, the econd Eve-she through whom Life come to mankind-could not have been less pure in her origin than she who was only the mother of mer, and by whom death entered into the world. Mary must have been preserved immaculate in order to give an immaculate body to her Divine San. And if abo was immaculate, then she must have been transcondently beautiful and glorious-the fairest among the daughters of men, and a worthy object of the most profound reverence. admiration and love. 4 But, as the Mother of God, she is more than beautiful and glorious ; she must necessarily be especially powerful with her Divine Son, who, as we have said, is hone of her bone and flesh of her flesh ; to her he was obedient on earth for thirty years ; she co-operated with Him in the work of our redemption, and we cannot doubt that she is most intimately associated with Him in heaven. Think of it and of all it implies-Mary alone of all created beings can love God with the love of a mother ! If her intercession was powerful with him on earth, so that He even performed a stupendous miraols at her request-that of turning water into wins-we must believe that she is still powerful with Him in heaven, and that there is consequently no more successful way of reaching the car of our Blessed Lord and obtaining our requests than to present them through His beloved Mother, invoking Her intercession in our behalf. This conviction is the blessed privilege of Catholics. Would to Godour Protestant friends could be brought to unite with us in this reasonable, beautiful and consoling devotion !-Ave Maria,

the sun and stars shall grow dim with years. even then our soul will live and think, remember and love ; for God breathed into us a living spirit, and that spirit, like Himself is clothed with immortality.

The soul is the principle by which we live and move and have our being. It is that which forms and prepetuates our identity ; for it makes us to be the same yesterday, to. day, and forever. The soul has intellectual conceptions and operations of reason and jadgment independent of material organs. Our own experience clearly teaches us this important point. Our mind grasps what the senses cannot reach. We think of God and of His attributes, we perceive mentally the connection existing between premises and conclusions, we know the difference between good and evil. Such a principle being independent of matter in its operations, must needs be independent of matter also in its life, which is its being, is not extinguished prophetic eye on the Redeemer to come: "I and cannot be extinguished with that of the know," he says, "that my Redeemer liveth, hody.

All nations, moreover, both angient and modern, whether professing a true or a false religion, have believed in the immortality of the soul, how much soever they may have differed as to the nature of future rewards and punishments, or the mode of future exlatence.

Now, whence comes this universal belief in life. man's immortality ? Not from prejudice arta-ing from education; for we shall find this conviction prevailing among rude people who have no education whatever, among hostile tribes, and among nations at the opposite poles of the earth and who have never had Intercourse with one another.

We must, therefore, conclude that a sentiment so general and deep-rooted must have been planted in the human breast by Almighty God, just as Ho has implanted in us an instinctive love for truth and justice, and an invsterate abhorrence of falsehood and ininstico.

Not only has mankind a firm bellef in the immortality of the soul, but there is inborn in every human breast a desire for perfect felicity. This desire is so strong in man that it is the manopring of all his actions, the engine that keeps in motion the machinery of so-Even when he commits acts that lead him to minery, he does so under the mistaken notion that he is consulting his own happiness.

Now God would never have planted in the human heart this oraving after perfect felicity, unless He had intended that the desire spond be fully gratified ; for He never designed that man should be the sport of vain and barren hopes. He never creates anything in vain ; but He would have created something to no purpose if He had given us the thirst for perfect bliss without imparting to us the means of assuaging it. As He has given us bodily eyes to view and enjoy the objects of we may yearn for it now and enjoy it here. after.

It is clear that this desire for perfect hap and never can be fully realied in the present life.

tially consist in the vision and fruition of Ged: "Blessed are the clean of heart for they shall see God." "We know that when ed population. He shall be manifested, we mail be like Him, because we shall see Him as he is."

We can form no ad-quate idea of the felicity of the saluts, for as the Apostle tells ut, It is beyond the reach of human experience as it is above the power of human conception : "Eye bath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for those who love Him. As well might one born blind attempt to ploture to himself the beauty of the landscape, as for the eye of the soul to contemplate the supernal blies that awaits the righteous in what is beautifully called "the land of the living."

Not only shall the scul possess eternal rest, but the body, companion of its earthly pilgrimage, shall rise again to share in ite im-Auglo-Ssxon. needs be independent of matter also in its mortal bliss. Flifteen hundred years before being. It is, therefore, of its paints, subject Christ, Job clearly predicts the future to no corruption resulting from matter. Its Resourcetion of the dead as he gazes with Canada would be accepted by the Anglo-Saxons as the gauntlet thrown down to them.

and in the last day I shall rise out of the earth, and I shall be clothed again with my skin, and in my firsh I shall see my God. And the prophecy of the Patriarch is amply confirmed by our Redeemer Himself : "All stay under penalty of £50 per month. They who are in the graves shall hear the voice of the Son of God, and they who have done good

shall come forth unto the Resurrection of

"The body," says St. Paul. " is sown in corruption, it shall rise in Incorruption ; it is sown in dishonor, it shall rise in glory ; it is sown in weakness, it shall rice in power ; it is scwn a natural body, it shall rise a spiritual body. . . For this corruptible shall put on incorruption ; and this mortal shall put on ascrificed. immortality. But when this mortal shall have put on immortality, then shall be brought to pass the saying which is written : "Death is ewallowed up in victory."

Whether our immortality will be happy or miserable rests with ourselves. It rests with ourselves whether we shall be, as the Apostle expresses it, "wandering stars for whom the storm of darkness is reserved forever," or whether we are destined to ba bright stars shining forevor in the empyrean heaven, reflecting the unfading glory of the Sun of Justice. O let us not barter an internal happiness for a fleeting pleasure i Let us strive by a good life to obtain a bliss full immortality. "What things a man shall now, those also shall he reap. For he that soweth in his firsh, of the firsh also shall reap corruption. But he that soweth in the Spirit, of the Spirit also shall reap life everlasting."

#### A Brave Little Daughter.

therefore, the must deem it his duty to inform There is a very pretty little story told by Miss Strickland, in her "Queens of England," of a little girl who saved her father's life. It was in the time of Queen Mary, and His communication closed with the statement attare around us, so has de given us an Lord Preston, the father of the child, was that the Jesuit fathers had nothing to do interior perspective of immortal blies, that condemned to death for conspiring to bring with the properties. If this statement went back the exiled King James to the throne. Her name was Lady Catherine Graham, and was worth anything, the Jocult had hothing the was voly hime years old. The poor ohild to do with the properties whatever, was, during the trial of her father, left in the Col. O'Brien.

to night and then with the help of God we ang resolved : should have a loyal, prosperous and context.

conditional.

That this meeting strongly disapproves of the act incorporating the Jesuits and the "Act for the settlement of the Jesuits' Estates" as calcuated to endanger the peace and well-being of "The present movement was a spontaneous this Dominion, and particularly of this Province one of the masses, prompted by an innate lovo of civil and religious liberty. It is a by giving legal status to a society which in the ast has proven itself the enemy of civil and ro protest against the teleration of a union of oburch and state and a determination to pre-

bigious liberby, and by endorsing a religious body contrary to the recognized principle of perfect equality of all churches. That the posi-tion accorded the Pope of Rome in the "Act eerve English institutions." "He esteemed the French Canadians as a frugai, honest and good class of citizens, but for the settlement of the Jesuits' Estates " the he considered that their capabilities were not claims he has advanced in the brief, distributing the \$400,000 placed at his disposal in said ach; the doubtful constitutionality of the act, the brought out as they would have been under more favourable circumstances. He lamented tant minority in this Province, and its essenti-ally mischevious character, all demand its dis-allowance." violation of the guaranteed rights of the Protesthe attempt to preserve French institutions. This question was settled on the Plains of Abraham, at Ticonderoga and Louisville, and it was decided that North America should be

Moved by Ald. G. W. Stephens and second ed by the Rev. J. C. Antliff, D. D. "The incorporation of the Jesuit order in

That this meeting strongly protests against any interpretation of the British North America Act by which the Governor-in-Council and the Dominion Parliament are relieved of the obliga-tion of protecting the rights of the Protestant or Roman Catholic minorities in any of the pro vinces, as guaranteed by See. 93 of this Act That in the opinion of this meeting, when the the violation of such rights, the Governor-in-Council should furnish them opportunity to establish the complaint, and, if it is well founded, the protection mentioned in such section should

disallowing laws when it suited him, but his be extended to them. action in this matter showed that the French Catholic Church was dominant and con-Moved by the Rev. James Fleck, B.A., and

trolled legislation as it has done for years. seconded by E. L. Bond :--"Peace and harmony were desirable, but That the gentlemen whose names follow be they could be purchased at too high a price ; committee to give effect to the resolutions passand for the sake of peace and harmony the sacred heritage of the public should not be ed at this meeting, and to take such measured as may be deemed necessary to secure the dis-allowance of the Jesuits' Estates Act; to test "He urged that Protestants should refuse the constitutionality of said act and of the act of incorporation of the Jesuit Order; and to the \$60,000 grant without hesitation and not this end to co-operate with other similar com be participators in that iniquity. They would mittees throughout the Lominion :- Geo. W have the sympathy of every Angle Saxon in Stephens, J. R. Dougall, Matthew Hutchinson, Wm. Drysdale, L. H. Davidson, D.O.L., D.A. the Dominion. He would assure them that if the Protostants of Quebec were placed in any position of disability because they stand Budge, J. McD. Hains, A. D. Nelson, S. P. Leet, Wm. Tees, G. H. Fline, Walter Paul, Dr. up for their liberties, there would be thirty times 30,000 Ontario boys who would know

Leet, Wm. Tees, G. H Fline, Walter Paul, Dr. Alexander, Robt. Sellar, Thos. Forde, Chas. Cushing, Henry Mortos, W. Angue, G. J. Jones, D. R. McCord, Robt. Andarson, A. C. Huctohinson, David McFarlane. E. L. Bond, E. M. Kinghorn, Jas. Harper, Moses Parker, R. H. Holland, James Leggaby, E. Hagar, Col. Isaacton, Jas. Tasker, W. R. Salter, W. Greig, Hy. Lyman, Geo. H. Childs. E. Judge, A. Joyce, B. D. McPherson, Ven. Archdeacon Evans, Ry. Rev. Bishop Ussher, Revs. J. H. Dixon, Principal MacVicer, James Fleck, T. G. Williams, Dr. Antliff, E. M. Hill, E. K. Creesey, Dr. Wells, Theo. Lafleur, Dr. smyth, and Rural Dean Lindsay. " Efforts had been made at Quebso to remedy grievances of which he complained, but they had so far been defeated. But they had a remedy, and that was by section 93 of the North Amorica Act. By this clause the Federal Parliament was empowered to make such laws for the protection of minority when the Provincial Government failed to enact such. and Rural Dean Lindsay.

"The position had been clearly stated by Archbishop Taschercau himself. His words were to the effect that he had heard that the Moved by Archdescon Evens and seconded by the Rav. George Douglas, D.D., L.L.D.:-

those provisions of the 'Act for the settlement of the Jesuits' Estates,' by which the fund for superior education is vertually abolished ; the withholding of the full amount of the taxes paid by Protestants on their shares in incorporated companies, in striking contrast to the justice accorded Roman Catholics in Outario ; and the cogradation of degrees conferred by Protestant

North America Act."

innuence in provincia politics is obvisionally favorable to the premoters of the Jesuit Acts; what is hoped to be accomplished in the larger sphere of Dominion politics! With both parties hopelessly committed against disallowance there serms to be nothing to agitate for unless it be a reconstruction of parties or sectarian lines. Is it hoped to see the party lines drawn in Canada as they are in Newfound land; to substitute Protestant and Catholic parties for Conservative and Liberal carties Before entering upon a campaign of this kird, to count well the cost will be the truest patriotism, the truest religion.

# JESUITS' ESTATES BILL

### Declaration by Monselgacur Hames.

QUEBEC, April 28.-It is semi-officially an-nounced that the \$400,000 Jesuit indemnity will be distributed within a week.

A largely attended mass meeting was held this evening at Laval University in favor of the mate by Abbe Labrecque and Judge Routhier, Monseigneur Hanel took cocasion of the meeting to make the following remarks in answer to the anti-Jesuits agitators :

"During the unfortunate agitation at present in full force in different parts of the country, our Protestant friends should remember that even where we are a majority we have no desire to injure them, on the contrary we have always acted bowards them with strict justice it is be cause we have given them more than their due bat never less. Have they under the same circumstances done the same by us? We say bese things without the slighest thought of reprisel or revenge. Let us defend calmiv and in peace of mind those rights which the constitu tion has given us, being confident after what has taken place in the Federal Parliament that our Protestant fellow country men will be faith-ful to the convenant. Let us therefore pay no attention to a minority of fanatics who do harm to themselves by brying to revive ideas of persecution and religious intolerance, alien alike to our times and our country."

#### The Jeaults vs. "The Mail."

The writ in the case of the Jesuits against the The writ in the case of the desuits against the Mail of Toronto was returned in court on the 25th inset, and an appearance was filed by the defendant, Mr. McLaren, Q.O., and Mr. La-famme, who was minster of justice under the McKenzie regime, have been retained by the defendant (The first meadure of the set of the defence. The first proceeding on the part of the defence will be the taking of an exception to the form of the complaint. It will he held that the statute under which the Jesuits were incorporsted is illegal and ultra vires, inasmuch as it is beyond the power of the Quebec Legisla-ture under the British North American act to enact such legislation ; and furthermore, that y the Roy, George Douglas, D.D., L.L.D. :- by said incorporation the local Legislation has "That this meeting regards with indignation recognized the authority of the Pope, a foreign nose provisions of the 'Act for the settlement potentate, to interfere in legislation of the province and in counter authority to that of her Majesty the Queen. The exception to the form was taken for the purpose of widening the issper-in the case, as by declaration the defence is the down to the issue as to whether this oath pri-lished by the Mail is that taken by the Jennia accorded Koman Catholics in Outario ; and the instead of the dashed of the desired of the desired by Protestant or not. By the dashed of the whole universities, Frech of these we regard as an in. ( question of constitutionality and the status of years of outrights as guaranteed by the British be Jesuits in Cauada will be raised. It is North America Act." Rothing the present life and never can be fully res-was, during the trial of her father, left in the indication of Lord Present life and the present life

#### St. Anthony's New Parish Church.

In Mesars. Sadlier's window there is a view of this new shutture, now commenced, building fronting St. Antoine street, above Seignenrs street. It will be in size 152x62 feet wide and 80 feet wide at transepts, nave 62 feet high, sisles 30 feet high at nave arches, sanctuary 42x33 feet for grand Altar, and two side Altars in transepts. These Albars are arranged to be visible from all parts of the interior of the Church, in-oluding from the gallery. Saoristy, size 32x26

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for anything and the word of the Archbishon