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THE TORONTO ANTI-JESUIT

The burden of the song of the parsons and Orangemen is still "the Jesuits muet go." A convention of "Toronto Citizens" was held a few days ago for the purpose of considering the question of the disallow-ance of the Jesuits' Estates Act, and though the conclusion which we have above indicated is concealed under a considerable amount of verbiage, it is easy to see that this is the real object of the solesued an address to the people of Ontario in which they set out with the explanation that they have no desire to interfere with "the free exercise of the religion of their Roman Catholic fellow citizens, but that if such claims were put forward by any Protestant Church or its rulers they would take precisely the same stand on behalf of freedom from ecclesiastical domination."

We have become so much accustome to declarations of this character from the men who are at the bottom of this movement, that we might well look with suspicion upon any scheme of theire which has for its professed purpose to secure religious equality. The absolute justice of the Church's claim to the Jesuits' Estates has been so frequently pointed out that it is scarcely necessary to set it forth anew. The Jesuit property was a trust for the purposes of Catholic education, and when the Jesuits ceased to exist in Canada, the work for which they held the trust was continued by the Church through other religious orders and assoclations, and whether a legal claim survived or not the moral claim which Mr. Mercler recognized to exist cannot be disputed. In the Church this moral claim resided, and the gentlemen, ministers and others, who have attached their names to the appeal against repayment, show precisely that they are not in favor of equal justice where Catholics are concerned.

The whole document is a denunciation of a thing which has no existence—Jesuit aggressions in the Dominion of Canada, Yet this is the movement into which the Globe and Mail have thrown themselves with a great show of earnestness and determination. Both these journals praise the address of the Toronto Citizens' gentlemen from whom we would expect less intolerance and rant, but the majority of the signers are the well-known parsons and Orangemen who have been doing their best during the last few months to excite an anti-Catholic cry, such as Professor Caven, Rev. D. J. Macdonnell, B. D., Rev. G. M. Milligan, Rev. W. F. Wilson, Rev. Dr. Sutherland, and Colonel Henry O'Brien, with the irrepressibe J. L. Hughes figuring as secretary of the movement.

These names are enough to stamp the aldress on its face with its true character. It is a new spasmodic effort to instil life into Orangeism, and in spite of the apparently high encomiums of the Globe and Mail upon the document, we think we can detect in their sad and dublous tone a consciousness that this new movement is destined to meet with ignominious failure. We are somewhat surprised to find such names as W. H. Howland, W. Gooderham. and J. J. McLaren attached to this document, but even these gentlemen cannot be permitted with impunity to raise an anti-Catholic cry in the Dominton.

The address opens with the falsehood which has been over and egain repeated and refuted, that the Jesuits' Estates Act recognizes a right on the part of the Pope to interfere in the administration of our civil affairs, which is derogatory to the supremacy of the Queen and menacing to the liberties of the people. There can be no mistaking such language as the following: 'The Pope allows the Government to retain the proceeds of the sale of the Jesuit estates as a special deposit, to be disposed of hereafter with the sanc-

tion of the Holy See." We admit that there can be no mistak. ing the language of the Pope which is here quoted, but it cannot bear the interpretation which the Committee have put of the people. It does claim a right of testant minority and no subversion of use and wish to use only moral suasion should be generous to the Protestant Herald. This correspondent writes that from her divine Son.

that proprietary rights do not at all interfere with the Queen's sovereignty. We assume that the framers of the address mean the Queen's temporal sovereignty when they speak of supremacy. If they mean to assert the Queen's spiritual supremacy, the blunder is theirs. There is no denomination in Canada which now maintains the spiritud supremacy; of the Queen, since even the Church of England in this country does not acknowledge in the Queen any spiritual authority over it, since it became independent as a Church, and there would be no more dangerous attack on the liberties of the Canadian people, and especially on our liberty of conscience, than to attempt to introduce once more the dogma of the Queen's supremacy over the country in ephitual

About the sovereignty of the Queen there is no dispute between Cetholics and Protestants. We render to Casar the things that are Casar's, but the things that are God's belong not to Casar, and of this character is the supremacy of the Pope in spiritual matters over Catholics. Principal Grant of Kingston spoke very rationally when he told the Protestants of the Province that they are free to believe that Catholics are in error, in maintaining that the Pope is by divine right the Head of Christ's Church on earth. but such is our doctrine as a matter of fact, and there can be no religious liberty if we have not full liberty to believe this called "Citizens' Committee." They have and to act upon the belief. With the full knowledge that such was essentially our belief, full freedom was granted to the Catholic population of Canada when the treaty of Paris was agreed to, and those Protestants who desire to force upon us a repudiation of this doctrine, are the real enemies of religious liberty. They would subject us to the degrading and absurd doctrine that a temporal sovereign is the supreme authority which should decide matters of divine revelation. They would, in fact, impose upon Catholics a dectrine in which they do not themselves believe, and besides they wuld take away the liberty which the treaty of Paris guarantees.

Once it is admitted that Catholics have a right to regard the Pope as supreme in the Church, the Jesuit Estates Act becomes perfectly clear and reasonable The Quebec government acknowledges that there is a moral, if not a legal, obligation to make restitution of property of which the Church was unjustly deprived. The Government seeks to settle the claim by a compromise. With whom, then, could they make such s settlement? Cardinal Taschereau is the highest Canadian authority with whom they could deal, but no one pretends that he could have settled the question him self, and indeed there was a difference of opinion between the parties most concerned in Canada as to what would be adictous and just apportionment of the funds. It is very easy to assert, as the opponents of the Act do, that the Government could make a final settlement itself but who ever heard it broached as a principle of justice and morality that a debtor has the right to make settlement of claim by paying portion of his debt to such claimants and in such proportion as uld settle both the amount which would whom payment was to be made. The Quebec Government, therefore, acted wisely in consulting him as the chief claimant to the property, and the only person whose decision would be acceded to by all the claimants.

The question of the introduction of the Pope's name into the Act is in reality raised, not for the purpose of maintaining the Queen's covereignty, which is in no way attacked, but with the design of leaving the matter still unsettled. The Citizens Committee, and the opponents of the measure generally, really wish that restitution be not made at all. The people of Quebec and the Government recognize the moral claim of the Church, but the Ontario malcontents, parsons and Orangemen, are unwilling to acknowledge that the Catholic Church or any Catholic religlous order can have any moral claim at all. This is the secret of the opposition of the Citizens' Committee to the Estates Act. and this feeling, which is at the bottom of the whole present agitation, is made suffi. clently clear by the second "ground of protest" on which they rest their case. They say :

"It (the Estates Act) places \$400,000 of public funds at the disposal of the Pope for ecclesiastical and sectarian purposes—an appropriation of public money contrary to the whole spirit of British and Canadian legislation, unjust to the Protestant minority in Quebec, and subversive of the religious equality which ought to exist." ought to exist."

These gentlemen very quietly ignore the fact that what they call "public funds" are funds of which the Catholic Church has been deprived for a century, because Lord Amherst looked upon them with a covetous eye, and brought about their confiscation with a view of procuring upon it. There is no menace either to the property afterwards for his own use. the Queen's supremacy or to the liberties There would be no injustice to the Pro. the fullest liberty enjoyed by all. We majority in the Province of Quebec, they correspondent of the Buenos Ayres capable of procuring for us favors of grace

portion to population, it manifests, on the disposition to show more consideration for the Protestant minority than even fair play demands.

As to the accusation that the grant is he case. It is given for purposes of her citizens to give religious education to even the Protestants of Quebec are in favor of the recognition of these rights and undoubtedly it is for this reason that the Estates Act excited no opposition from the Protestants of the Province until the cry of bigotry was raised in Ontario : but even then we have to reason to believe that more than a email faction have any sympathy with the Rev. Milligans and Sutherlands and the

Hughes's of Oatario. It has been said that the Quebec majority should show generosity to the minority, "full and overflowing." We believe that they are disposed to do this, and that in the Estates' Act they have done more than this, but a small and noisy faction, such as compose the discontented party in Quebec. cannot always be allowed to have its will in all things. The Protestant body of Quebec has spoken through its representatives in two Legislative bodies, and in both instances their voice has been given in favor of Mr. Mercler's course. But when we are told by the malcontents that the Quebec Government should impose dis abilities on the Jesuits, because of accusations which have been unjustly brought sgainst this respected body of priests, bundreds of years ago, their animus is easily seen. The Catholics of the Dominion are neither so weak nor so spiritless as to submit quietly to such demands.

The following extract from the Toronto Citizens' address will show yet more clearly that this is the design of the Toronto Committee :

"This Act is not an isolated occurrence. It is but a startling development of the policy by which Ultramontanism has sought to control legislation and to secure ecclesiastical ascendancy in the government of this country."

Catholics have never in any shape endeavored to secure political ascendancy In Canada, and the statement that this Committee desires to prevent the like from occurring is a mere cloak by which they endeavor to conceal their desire to impose an intolerable Orange ascendancy on the Catholics of the country. But the time for this is past, and there is no likelihood that it will ever return. Protestants are as deeply interested as Catholics in preserving peace and good will among all denominations in a mixed community like that of Canada, and this can be secured only by opposing the efforts of an intolerant faction in one Province to interfere in matters which concern only the right government of a slater Province.

A FAIR-MINDED PROTES-TANT'S VIEWS:

In another column will be found a well Committee as if it were a most statesman. he thinks proper? It is easy to see that written, well-reasoned and fair commenlike document issued in the interests of the Pope alone, as Head of the Church, tary upon the discussions which have be deemed satisfactory, and the parties to The writer is the editor of the Orillia News-Letter, and Protestant though he is, he has no sympathy with the fanatical efforts which are being made to excite the animosity of Ontario Protestants against their and our Catholic fellow-citizens of Quebec. It is only one chapter in the history of fanaticism in this fair Province. We are happy in being able to say that though many of our Protestant fel low-citizens are excitable and easily moved by the extravagant appeals of demagogues, both in the press and pulpit, to their worst passions, the bulk of the Protestant population have too much of good sense, and of the spirit of fair play, to listen with patience to the appeals of bigotry. It gives us great pleasure to record our appreciation of the friendly words which have been written by many Protestants during the unbely crusade which their more irritable brethren have luaugurated, and none that we have read have tended more towards) showing that Protestants of our Province have kindly feelings towards Catholics, than the article of our Orillia contemporary.

The fact that even the Ontario Protestants, who are members of Parlia ment, were almost unanimous, on both sides of the house, in disregarding the blandishments as well as threats which were made to do service on the side of tie which unites the professors of both creeds as members of one civil commun. ity, with one interest for the welfare of our common country. We are quite willing that Protestants exercise religious liberty to its fullest extent, and we desire to be free to do the same our. selves. Our convictions are strong that the one true Church is that in which we believe, the Catholic Church, but this does not prevent us from wishing to see

equitable proprietorship in the Jesuit religious equality, even if the Act made in maintaining and propagating our religious faith. Let Protestants use similar that proprietary rights do not at all intermoral sussion on their own behalf, and deal with equal fairness towards us, and part of the Quebec Catholic majority, a the country will prosper; but we cannot be offensive to any one. The claim to to break up comfortable homes in Ireland brook to see our liberties threatened as they have been by a party who are cer- up by the Jesuits or the Church, and until homes were all ready to receive them. tainly animated by a spirit of intense hatred towards us. We cannot but be made for sectarian purposes, this is a most of the opinion expressed by another unjust misrepresentation of the state of able and fair minded Protestant, that the anti-Catholic crusade has been conhigher education. It must be borne in ducted chiefly for business gain. We mind that Quebec recognizes the rights of are glad to see that there are Protestants who, like the editor of the News Letter. their children, and we maintain that the will not join in the war from any Province has a perfect right to do this; such unworthy motive. We recommend our readers to peruse carefully the News Letter's article.

THE GLOBE ON THE ESTATES

In a former issue of the RECORD, speaking of the newspapers which are clamoring for the disallowance of the Jesuits' Estates Act, we stated that among the opponents of the Act the Globe is ene of the most moderate. It is but fair to give credit where credit is due, and we are quite ready to admit that the Globe's course has been much more moderate in its opposition to the Estates Act than those journals which are endeavoring to stir up a religious war. Nevertheless we do not concede that the opposition to the Act is reseasable. We maintain that the Legislature of Quebec did a tardy act of justice in making restitution to the Church even of a portion of the confiscated estates. It may be very true that the Church's claim would not he sustained in a court of law, because the confiscation of the Jesuita' Estates was the act of Government, and it is difficult to dispute against a Government : but though the Government has might on on its side, might does not constitute right. There was undoubtedly a moral claim to the property which could only be cancelled by making restitution. We do not pretend that the Pope has any civil juriediction in Canada, but we fail to see that the Jesuits' Estates Act recogn'zes any civil jurisdiction in him. It merely recognizes him as having proprietary rights. Without his consent a settlement could not be made. It was therefore absolutely necessary that his consent should be obtained.

To prove that the Pope claims civil jurisdiction, the Globe quotes the following passage from Cardinal Simeoni's let-

"His Holiness was pleased to grant permission to sell the property which be-longed to the Jesuit Fathers before they were suppressed, upon the express condi-tion, however, that the sum to be received be deposited and left at the free disposal of the Holy See."

This language does not constitute any claim to sovereignty. It is simply the language of one who feels that he has a just claim of proprietorship, and that being the lawful owner of the property, the proceeds of the sale should be at his disposal. Another expression to which the Globe objects is the following:

"The Pope allows the Government retain the proceeds of the sale of the Jesuit Estates as a special deposit to be disposed of with the sanction of the Holy See."

The Globe remarks on this:

"Does not all this constitute an inad-missible recognition of the Pope as having power to restrain the Quebec Government from selling provincial property?"

It is, in our estimation, a miserable subterfuge to claim that because the Pope feels strongly his proprietory rights, that his claim should be entirely ignored.

The Globe quotes an expression of Mr. Blake that "the measure which a creed majority should mete out to a creed minority ought to be full measure heaped up and running over." We think that the Catholic majority of Quebec have given just such full measure to the Protestant minority. The apportioning of same time that \$400,000 are placed at the disposal of the hierarchy and the Jesuits for Catholic education is an evidence of the desire of the Catholic majority to treat the Protestant minority with all fairness; and we acknowledge that the Protestant majority in Parliament have shown a similar spirit of fair the Protestants of Ontario against Catho- be imagined. lics, but to the credit of the Protestant bigotry, is calculated to strengthen the majority be it said the effort was in vain. The exhibition of bigotry has been con- February, but as no provision was made fined chiefly to the Orangemen and parsons of various sects, while the bulk of the children, after the fatigue of their journey, Protestants seem to be quite satisfied that were left without food and the shelter of

> and the Pope. We are told by the Globe that Catho-

would continue to be a crying iniquity. It strikes us that all the generosity should not be looked for from the Church. The up her rights entirely, and the Protestants hungry and sleepless.
ought to be well contented to have the Province pay one-fifth of the sum by which it was enriched at the Church's much unwillingness on the part parsons and Orargemen to see sion of a property to which it has only the claim of a bandit, though it was really not Quebec which did the spoliation. It was extremely natural that a Catholic Province would feel inclined to make a cumstances, and for the Orangemen of Ontario and the Ministerial Association to interfere with the honesty of a Catholic Province, and to tell its inhabitants that they will not be allowed to do an an honest act, cannot be regarded as anything else than an uncalled for interference with Provincial automony. Quebec would be recreant to her own rights if the submitted to such outside dictation in a matter which is strictly within her do-

MORMON CONFERENCES.

The Mormons have been holding a World's Conference of Latter Day Saints" at St. Josephs, Missouri. There were present 1000 delegates, Canada having the argest representation after the United States, and England coming next. Australia has eight representatives. At the same time a Conference was held in Salt Lake City, Utah, George Q. Cannon took the most prominent part in the proceed ings and gave the prospects of Mormon iem as follows :

"From the time of the organization of "From the time of the organization of the Church fifty-nine years ago, this people has never been left to grove and stumble in the dark. The will of God by the voice of revelation has come to them through the priesthood, and that voice will never be stilled so long as the caints turn their ears to listen. God has always answered ears to listen. God has always answered our prayers and delivered us from the enarce of our enemies. It is God's good ness, and for it He only asks to give Him our hearts. We must be strict in paying the tithing, which God claims as His own." He closed by referring to the persecution of the Mormons, and said the day was near when this work would fill the whole earth. The first Presidency was organized with Wilford Woodruff as president of the Church, George Q Cannon and Joseph T. Smith as councillors; Lorenzo Snow, precident of the Twelve Apostles. Woodruff has been president of the Twelve Apostles since the election of John Taylor to the presidency of the Church. In his to the presidency of the Church. In his inaugural sermon he exhorted the saints to plety, faith and obedience. He predicted the downfall of nations which refuse to receive the gospel delivered by the priesthood to the people." Lorenzo Snow also spoke on inspiration and revelation.

At the closing session on the 8 h. inst.

George Q. Cannon read the statistics of the Church which, he said, were as follows:

missible recognition of the Pope as having power to restrain the Quebec Government from selling provincial property?"

We do not look at the Pope's words in the same light. We consider that they mean no more than that he has a just claim to the property, and that though the Government bas the right to sell the property, it has not the right to do so without the consent of the lawful owner. It is, in our estimation, a miserable subter.

It is a noteworthy fact that nearly all the recruits to Mormonism come from good." Among all creatures, there is no strongly Protestant localities, and that all are from the Protestant sects, vindicating gin, no one who has merited new graces the right of every individual to form his own creed according to his own whims.

SUFFERING IMMIGRANTS.

The Southern Cross of the 22ad of February gives a sad account of the terrible condition to which a number of Irish \$60,000 to Protestant education at the immigrants from Cork, Tipperary, Clare and Limerick were reduced on their arrival at Buenos Ayres. On their passage they were well treated, but on their arrival at their destination they experienced the most dreadful sufferings. The Rev. Father Gaughren, O. M. I., writes in the Southern Cross a description of the scenes of which he was an eve-witness. play. The effort has been made to excite than which nothing more deplorable can

From the steamship Dresden 1800 passengers were landed on Saturday, 16th for their accomodation, men, women, and

minority. We certainly think that on he had expected to see a ragged and the score of generosity the Protestants ignorant crowd, but he was surprised to have nothing to complain of, but Catholics find among them a large number of wellfeel that an act of restitution ought not to educated people who had been invelgled the confiscated property was never given and emigrate to this new country where It were amicably settled the confiscation They little thought of the character of these "refuge homes." Scores of poor mothers were found by him without any shelter for themselves and their babes Church ought not to be expected to gi e whom they were hugging in their arms

Providentially there was found in the city a sympathizing population of Irieh fellow-countrymen who took staps to reexpense, and there ought not to be so lieve the misery of these poor immigrants, and it is to be hoped that their sufferings were brought to an end. These travel. favorable to the country. Quebec, a Catholic Province, finds itself in posses trust implicitly the fair promises of those who were inveigling them to leave Ire-

To add to the miseries of these poor people, efforts were made by scoundrels who could speak English, to decoy some satisfactory compensation under such cir. of the young girls from the path of virtue under pretence that they would be given lodging in respectable Irish houses, and in spite of the endeavors of a number of Irish pricets who organized a committee to take charge of the homeless emigrants, some of these sirls were actually decoved

> The Government of the Argentine Confederation does not undertake to do any. thing for immigrante who thus come to their shores, and it is by false pretences of the Irich landlords that these poor people are cosxed away, so that evictions may be rendered more easy. The only remedy to these evils will be applied when the people of Ireland will be able to call Ireland their own country, and this can be attained only by Home Kule.

> > THE MONTH OF MARY.

The beautiful month of Mary, which is now close at hand, is very firly dedicated by the Church especially to the honor of the ever blessed Virgin Mother of God. It is the month when flawers become plentiful and when all nature puts on a new and fresh garb of green which makes manifest its new life when the universal decay of winter has passed away. So with the advent of the Blessed Virgin, the world is decorated with the glorious and immaculate flower of the plains whose virtues gained for her the au-picious title whereby she was addressed by the Angel Gabriel when he announced to her the approaching birth of her divine Son: "Hall, full of grace, the Lord is with thee, blessed art thou amongst women."

The words full of grace signify much more than the mere English dress in which they appear suggests to us at first sight. In the Greek, in which the Gospel of St. Luke was writter, the title is echaritomene, which, being in the perfect participle passive, signifies having been made gracious, or formed in grace, and contains a clear reference to that first grace in which the Blessed Virgin was onceived, the immaculate Mother of God dwelling among men. The Blessed Virgin's graces were in part conferred on her by favor, and in part deserved by her Twelve apostles, 70 patriarchs, 3,719 high priests, 11,805 elders, 2,069 priests, 2,292 teachers, 11,610 deacons, 81,891 complete co-operation with the graces

and honor to every one that worketh worker of good equal to the Blessed Virequally with her : and as the friends of God are worthy of especial honor, the Blessed Virgin, who occupies the highest rank among the friends of God, must be

honored above all others. These are the considerations which in duced the Caurch to establish the month of May as a time when devotion to the Blessed Virgin should be particulary cultivated. We need to be reminded by outward circumstances that; we should fulfil our most pressing obligations, and by having this beautiful and joyful month specially devoted to Mary the Mother of God, we are prevented from neglecting the fulfilment of a duty which will so much contribute towards our own salvation, as the honor which we pay to Mary, thus obtaining a share in that pro-phecy wherein she offers thanks to God : "because He that is mighty hath done great things to me, and holy is His name." The prophecy is, "All generations shall call me blessed." During this month, therefore, all Christians should justice should be done even to the Jesuits | a roof, to sleep on the flags of the court | endeavor to have a share in the blessings yard of the Hotel des Immigrants. The which may be obtained by fervor and officials who were paid to look after the earnestness in honoring Mary, and by lice ought to be against the allowance of poor sufferers showed for them not the being numbered among the generations the Act, as well as Protestants, because it least sign of sympathy, and one chi d | which call her blessed. All Caristians is excessively offensive to nearly all Pro. died from exhaustion during the night. stould be glad to call themselves children testants, and that as Catholics are in a On the 18th they were visited by a of a Mother so perfect, so powerful, so

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tien. What ite ein direct calamity tha tien pation it is ve We can only exp well-known fact Jesuita, ita opposit fearing population ince. "The principl tion were all corre orly thing about t afterclaps." Bu were but the nec the principles by was inaugurated Fraternity," are ve and take with horrors were con Religion was left gether. Faith we reason deffied. license meant lib of thrones and o No king or mons should cumber th wse equality wit should be no as passions or puni for any one but had the liberty to sake. All prope divided amongst What right hed I What right had I metates? Why s be permitted to

future punishme God ? The cons these principles the assassination best, the mos pious king t the destintes Other results n diately followe drawn up in wh was ignored. every teath de observed as a da beasts of burden months were ch declared extinct officially named great Republic. Toronto Mail Parieian mobs, headed by one open the doors every other place the criminals plunder at wil then seized an mock trial, was where he was b a blaspheming 200 drums, b drowned the pitled the king All priests who

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