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## Catholic Record.

Lo den, Sat., April 6th, 1889.

CIRCULAR LETTER

OF HIS LORDSHIP THE BISHOP OF LONDON

TO THE CLERGY OF THE DIOCESE.

ST. PETER'S PALACE, LONDON, March 27th, 1889.

Rev. and Dear Fathers,

On the 28th of December, 1887, our Holy Father Leo XIII. addressed a Brief to the Bishops of the Church, requiring of them to establish in their dioceses an annual collection, the proceeds of which should be devoted to the proper care and maintenance of the "Holy Places" in the Holy Land. These "Holy Places" are the scenes hallowed by the labors, the teach ings, the sufferings and death of Christ. and should, therefore, be endeared to the hearts of all true Christians. They are in the care and under the guardianship of the Franciscan Fathers, who reverently and lovingly keep watch and ward over them, who are charged with the care of the churches raised above them or near them, and who give a hearty and generous hospitality to all pilgrims that go thither to adore our Saviour in the land in which He was born and in which He Jabored and suffered and died for the redemption and salvation of mankind.

the Crusades and went in hundreds of thousands to the Holy Land to rescue the Holy Sepulchre and the other "Holy Places" from Mahometan profanation and to save them as precious possessions for the Church and her children Shall not we at the invitation of the Vicar of Christ, give alms in proportion to our means, by the aid of which those footprints of our Lord, those holy places made sacred forever by the presence and the life and death of the World's Redeemer, may be saved from profanation, may be kept in becoming decency and honor, and may be preserved for the loving veneration of God's people. The Psalmist said: "He loved the beauty of God's house and the place wherein His glory dwelleth." Let us love the places of the humiliations and sufferings and the death of Christ - the places purpled by the precious blood that redeemed the world, that purchased us with a great price and won for us the glorious privileges of being sons of God and co-heirs with Christ The Holy Father wishes the collection to be taken up on Good Friday in each year. In conformity with the injunc tion of the Holy See, we ordain that there shall be a collection taken up in all the churches of the diocese on next Good Friday, for the purpose above mentioned. The proceeds of this collection shall be sent, with as little delay as possible, to the Chancellor of the Diocese, to be by him transmitted to the Franciscan Father who is Commissary, in Canada, for this

Wishing you, dear Rev. Father, and our faithful people, of whom, with us, you share the pastoral care, God's abundant graces and blessings,

I am, your sincere and faithful ser want in Christ.

† JOHN WALSH.

Bishop of London. P. S.—A Theological Conference will be held in London on Wednesday, the 22nd of May next, for the priests of the Eastern Section of the Diocese; and for those of Essex and Kent, it will be held at Windsor, on Tuesday, the 28th of May. All the clergy are expected and required to assist at this Conference, and to pre-

The subject matter to be treated at the Conference is as follows: IN DOGMATIC THEOLOGY. - Trac

pare conscientiously the matter of

tatus de Revelationis Christiana Apologia. By Hurter or Schouppe. IN MORAL THEOLOGY .- De Stati bus Particularibus. By Gury or

† JOHN WALSH.

Bishop of London.

THE JESUIT DEBATE IN PAR-LIAMENT.

The debate on Col. O'Brien's anti Jesui resolutions was opened in the House of Commons on Tuesday evening, the 26.h ult. The excitement was intense, in view of the great efforts which had been made by the Orange lodges and the Ministerial Associations to arouse a strong feeling of public it dignation against the order which has been one of the most efficient instruments used by the Church in prosecuting the work of Catholic education, and in Christianizing savage nations. The galleries were unusually crowded long before the hour when it was expected that Col.
O'Brien would make his onslaught which was to result in carrying out the design which the parsons of Ontario declared they had in view—'to drive the Jesuits out of

impending defeat is not calculated to give confidence to the Parliamentary party which feels it, and Mesers. O'Brien and M. Carthy, the Orange leaders, did not look like men who expected victory. Indeed, from the beginning it was well understood that the attack would be fruitless, though it was supposed that the forlorn hope would muster more strength than it actually exhibited. Even the leaders of the

Orange party did not venture to make their attack with that virulence which might be anticipated from the numerous calumnies which have been reproduced by the Toronto Mail, the Moutreal Witness and by other journals which have undertaken to arouse the Protestant feeling of the Dominion against a harmless and inoffensive, though highly efficient, body of Catholic priests.

Mr. O'Brien's speech was, of all, the bitterest against Jesuits, but even he declared:

declared :

declared:
"I am not the man who could real withcut emotion of the hardships and trials
and sufferings which were endured by the
Jesuit missionaries in their attempts to
Carlstianize the Indians. It is hard for Constants the Indians. It is hard for us, in these days of luxury, to realize what these hardships were, hard for us to realize the sufferings which those men went through, sufferings which too often met their only reward in a crown of martyricm, and which could only have been endured from the highest and nobiest sense of duty."

He said, however, that Jesuits had been proscribed in the British realm because their efforts had been directed to the overtheir efforts had been directed to the overthrow of the Protestant succession, and
that similarly on account of political
intigues they had been expelled from
Spain, Naples, and France, and finally
suppressed by Pope Clement XIV. in
1773. He argued that in the Province
of Quebec similar intrigues may be expected from them. He contended that
their estates in Quebec, having been conficated by the Crown, they had no claim,
either legal or moral, that they should be
restored to them.

In regard to the provision in the Quebec Jesuits' Estates Act which left the
division of the \$400,000 to the Pope, he
sa'd that it was a violation of the Act of

sa'd that it was a violation of the Act of Supremacy, which he maintained to be in full force in Canada. Our Catholic forefathers organized

He stated that he was fully aware that when the vote were taken it would result in a defeat for his motior, but he was confident that the voice of the coun-

try is with him in demanding disallowance of the Act.

Mr. Rykert next addressed the House He stated that he is an Orangeman, yet he is certain that even if Ontario were ne is certain that even if Untario were canvassed, a majority of the people of the Province would be found to be opposed to Col. O'Brien's propositions. He is himself in favor of civil and religious liberty, which is a first principle of Orangelam, and on that principle he be-lieves the Government to be in the right in refusing to disallow this Act of the Quebec Legislature. He will not join in the crusade against his Roman Catholic fellow-citizens; and he is confident that his constituents will support him in this

The object of those who are in favor of disallowance is over the heads of the Jesuits to attack the Roman Catholic faith. Mr. Rykert then showed that the Protestant minority of Quebec have no desire to have the act disallowed, no wish to enter upon a cruzde rgainst the Catholic majority there. He then, by reviewing the history of the Jesults, showed that far from deserving the reproaches that have been heaped upon them, they have been a useful b. dy of men who have done immense good by their zeal for edu-cation and missionary work. It was not for him to enter upon a lengthy defence of the Jesuits, but he would not join in

an unjust outery sgainst that order.

Mr. Rykert made an able and truly
liberal speech, full of quotations from high
Protestant authorities tending to prove
his position, and though the anti-Catholic new-papers have endeavored to belittle it, he deserves the thanks of the public for refusing to join the noisy crowd who have raised a senseless no-Popery cry, apparently for the express purpose of exciting religious discord in the country. His speech was to the point, and his arguments were unanswerable.

Mr. Barron spcke next, going over the stale charges that were brought against the Jeauts over one hundred years ago in Europe, and which culminated in their suppression. He argued that because some Governments in Europe had legislated against them then, that the society must work for evil in Canada at the present day, and that the Dominion should, by benighted people of Quebec against themselves.

Mr. Clarke Wallace spent considerable time in trying to prove that the Orangemen are very unanimous in opposition to the Jesults. It was scarcely requisite to do this. However, even if this be the case, Mr. Wellace's speech would only show that the Orangemen are no longer the dictators of a Dominton policy. Mr. Wal-lace also went over the well-worn ground of the dargerous influences which the Jesuits are likely to exert unless they be

occursed out of the country.

Mr. Colby, speaking in the name of the Protestants of Quebec, declared that the solid sentiment of the people of Quebec is in favor of upholding that legislation which the great mejority in that Province consider it to be their right and duty to pass within the lines of the constitution. The Protestants of Quebec do not consider themselves aggrieved by this Act, and he considers that the Government do right to allow it to come into force. Protestant and Catholics live in harmony in Quebec, respecting each others sensibilities and working for the common good. This state of effairs ought not to be disturbed.

The Hon. Peter Mitchell also spoke in favor of sllowance. He considered it wrong for Protestants in Ontario to dictate to Catholics and Protestants of One

tate to Catholics and Protestants of Que-bee how these should dispose of the public furds of their own Province.

On the second day Mr. Dalton McCarthy dealt with the legal aspect of the question. He echoed in part the charges which have been repeated by the press and pulpit sgainst the Jesuits, but he took mainly the stand that the Act is opposed to the Act of Supremsey and penal laws which are yet unrepealed in part at least. He insisted also that because Jesuits were ex-pelled from various countries in Europa pelled from various countries in Europe their principles must be still bad, and they ought not to be incorporated in Canada. On the legal question Mr. McCartby made an able dissertation; but it required only a a few words from Sir John Macdonald and the Minister of Justice to show that

arswered Mr. McCarthy's legal argument. The treaty by which Canada was ceded to England did not give authority either to King or Parliament to seize private property, and such were the estates of the Jesuits. Some speaker, had asserted that by the terms of Capitulation, the Jesuit property became the property of the Crown. This the Minister of Justice denied in toto. The reference of the Estates Act to the Pope, he explained, to be equivalent to the Government saying to the Jesuits and Cardinal Tacchereau, "I will not pay a dollar of the money until your greatest superior on earth give me his deed." In this there was surely no acknowledgment of temporal sovereignty over Canada. Absolute freedom of worship was conceded to the Catholics of Canada, and though Mr. McCarthy con-Canada, and though Mr. McCarthy con-tended that the penal laws were especially aimed against the Pope's spiritus! power, such laws, for that very reason, could not apply to Carada, in the face of the com-plete religious foleration granted by treaty, inasmuch as the Pope's spiritus! jurisoiction is an essential part of the Catholic religion.

Datholic religion.

Mr. McNeil followed about the same Mr. McNell followed spotts the same line of argument as preceding speakers against the Act. He insisted especially on the dangerous doctrines which Jesuits are supposed to teach.

The Hon. David Mills was the first

speaker on Thursday. He said that on a subject like this when man become aguated they throw reason to the winds. It is the duty of the Opposition to allay their excitement. He declared it to be present debate the dectrines taught by Jesuits hundreds of years ago. The present question relating to properly is a matter which belongs exclusively to Quebec, and it is the business of Quebec Quebec, and it is the business of Quebec to settle it. The statutes of Elizabeth, assuming the Pope's authority are not in force in Canada, nor indeed have they been introduced into any British colony.

Mr. Charlton spoke for Col. O'Brien's resolutions, followed by Mr. Mulock on the other side. Mr. Scriver maintained that the Quebec Protestants are not all in

favor of the Estates Act. As he himself was against the Act it was evident that this was true; but as he was alone it was equally evident that the Protestants who are discontinuously with the Act are himself. are discontented with the Act are but a smell fraction of the Protestants of Que-

bec.
Mr. Sutherland, of East Oxford, was next speaker for disallowence, and Mr. McMullen followed against the resolution. The Hon. Mr. Laurier spoke on behalf of the Opposition. He maintained the Reform principle of Provincial autonomy. He said that the English Government had treated liberally the Catholic religious communities, but an exception was made in the case of the Jesuits, as their estates were seized. He thought the reason for this was the greed of Lord Amherst, who desired to become the owner of their prop-erty. At all events the Church had never resigned her claim to the property, and it survives at least as a moral claim. Mr. Mercler acted truly a statesman's part in settling this long-standing dispute in a manner fair to all. Mr. Laurier ably vindicated the character of the Jesuits from the unjust assaults made on it, but he was purposely brief on this subject, as he did not consider the House the proper place either for assailing or defending that

pure body of men whose attainments are both many and noble. Sir John Macdonald replied to certain attacks which Mr. Laurier made on the Government, and stated that at a former period he had incurred obloquy poured on him for years, because he had advo-cated the cause of the French race and his Catholic friends. He had been in a minority on that account almost the whole time in his own Province, from 1854 to 1866. He stated that at that late hour he would not enter upon a lengthy discussion on the Act of Supremacy and the penal legislation of Eugland, but those laws, which Mr. McCarthy relied on to support his view, are obsolate even in England. The Jesuits he defended from the absurd charges which were brought sgainst them by several speakers. The good that they have done in education is recognized in Canada and in England. At all events the seventy-one any power they exert can be only by moral suasion. He had met his elequent friend Dr. Potts of Toronto, and had told him he would match him against any folower of Ignatius Loyola in the Dominion, and he believed he could pick out seventy other Protestant ministers to match the other seventy. There is no need for so much mortal terror of the order as seems

much mortal terror of the order as seems to exist in Ontario.

Sir John Macdonaid's and Sir John Thompson's answers to Mr. McCarthy and Col. O'Brien were most complete and satisfactory. It is acknowledged even by the Mail that during the sourse of the debate many who intended to vote for the resolution were changed in sentiment, and one by one abandoned the sause of the one by one abandoned the cause of the agitators till the final result was declared to be, against the resolution, 188; for it, a

baker's dosen.

The Globe says the cause is not yet lost.
Only Mr. O'Brien's resolution has been voted down, but agitation may yet win disallowance. The Mail also expresses confidence that the cause will win in the end—in fact must win, even though Confederation be shattered to atom; in the

AT LAST Monday evening's meeting of the city council Ald. Taylor said : "The city of St. Thomas had no difficulty with its poor, because they were all sent to one home. He likened London to an old cow with all the calves around the country hanging around her." The city of St. Thomas is blessed with about fifteen poor people altogether. Only three of whom belong to the Catholic faith. With the exception of a paralytic, these are allowed to attend their own church every Sunday. They have their own grievances, however. No Catholic lady is allowed on the committee of management, and the Sisters of Charity, who teach school, are not permitted to visit the poor Catholics unless during the hours and days when it is well known they are otherwise and elsewhere employed. Ald. Taylor must have had some experience with cows and calves when he can formulate such apt, apropos,

A MEMORABLE THURSDAY. The great debate on the disallowance of

the Quebec Jesuits' Estates Act began in the Canadian House of Commons on Tuesday, the 26th ult., and continued for three days continuously, ending on Thursday, the 28th ult. The Government nobly stood by the principle of Provincial auto nomy, and just as nobly every Province of the Dominion sustained them, only thirteen malcontents in a house of 201 mem hers voting for the disallowance of the Act. The matter was brought before the House by Colonel W. E. O'Brien, member for Muskoka, in the form of an amend ment on the question of supply. Thus it was equivalent to a motion of non confidence in the Government, and never since the Dominion was established was the Government sustained on a vote of the Government sustained on a vote of non-confidence by so overwhelming a majority. The figures were: yeas, 13; nays, 188. Of the baker's dozen, eight were Conservatives and five Reformers, the numbers being as nearly as possible proportioned to the total number composing each party in the House. The Government majority was, therefore, 175 With the exception of Mr. Scriver, a Quebec Protestant, member for Huntingdon, the minority consisted entirely of Ontario members, the members of the other Provinces, Catholic and Protestant, Upnervative and Reform, voting with one accord sgainst Mr. voting with one accord against Mr. O'Brien's resolution. The resolution was as follows :

as follows:

"That the Speaker do not now leave the chair, but that it be resolved that an humble address be presented to his Excellency the Governor General setting forth:

1st. That this House regards the power of disallowing Acts of the Legislative Assem-blies of the Provinces vested in his Excellency in Council as a prerogative essential to the national existence of the Dominion. 2nd. That this great power, while it should never be wantonly exercised, should be fearlessly used for the protection of the rights of a minority, for the preservation of the fundamental prinpreservation of the fundamental principles of the constitution, and for safe guarding the general interests of the people. 3rd. That in the opinion of this House the passage of the Act by the Legistature of the Province of Quebec entitled, 'An Act respecting the settlement of the Jeuits' Estates,' is beyond the power of the Legistature, if firstly because it is also as the contraction of the constitution of the contraction of t that Legislature; firstly, because it endows from the public funds a religious organiza-tion, thereby violating the unwritten but undoubted constitutional principle of the complete separation of Church and State, and of the absolute equality of all de-nominations before the law; secondly, because it recegnizes the usurpation of because it rec gains a the usurpation of a right by a foreign authority, namely, His Holliness the Pope of Rome, to claim that his consent was necessary to empower the Provincial Legislature to dispose of a portion of the public domain, and also because the Act is made to depend upon the will, and the appropriation thereby made is explicit. the appropriation thereby made is subject to the control of the same authority; and to the control of the same authority; and thirdly, because the endowment of the Society of Jesus, an alien and secret and politico-religious body, the expulsion of which from every Christian community wherein it has had a footing has been rendered necessary by its intolerant and mischievous intermeddling with the functions of civil government, is fraught with darger to the civil and religious liberties of the people of Canada; and this Hanan of the people of Canada; and this House therefore prays that His Excellency will be graciously pleased to disallow the Act."

It will be noticed that the resolution objects to the Act on three grounds: first, that it violates the equality of denominations before the law, by endowing a reli glous organization out of the public funds; secondly, that it rec gnizes the claim of the Pope, that his consent was necessary to dispose of a portion of the public domain, and thirdly because the Jesuits constitute an allen, secret, politico-religious, intolerent society, which mis-chievously has intermeddled with the

these various matters it is almost unnecesthat the words of the resolution itself prove that the whole disallowance move ment is the offspring of religious fanatic ism. The speakers in Parliament did not dare to reiterate one tenth of the bare-faced calumnies which have been repeated in the press and in the pulpit against one of the most efficient and highly-respected religious orders of the Carnolic Church, some of them were repro-l with so much assurance as to show the spirit of the whole thing. It is the same arrogance which actuates the Mail and the Toronto parsons to assume an ascendancy over the rest of the Dominion, but especially over Quebec, because it is a Catholic and French-speak log Province; not so much, however, because it is French, as because it is Cath olic. The attempt has been very properly olic. The attempt has been very properly rebuked by the representatives of the people, almost with unanimity, and it is creditable to the people of the Dominton that they have treated with contempt and scorn the efforts of an intolerant faction t reate civil and religious disc country, to atir up race against race and creed against creed. The victory of Thursday night marks a new era in the political history of the Dominion. It is a guarantee that the day is gone by when at the back of any one man, or of any combin-ation of men the country will be frenzied with the spirit of religious rancor as we

functions of civil governments.

After all we have written before on

have seen it in the past.

We are told that the Estates Act "endows from public funds a religious organization," thus "violating the absolute equality of all denominations before the It would seem that the fanatics cannot frame any objection to the Act without supporting it by an untruth, for even if we concede the first part of the statement, and edmit that public funds are dealt with, it is not true that the distribution of monies violates religious equality. Precisely not to give any ground for this statement \$60,000 are gratuitously appropriated to Protestant education. The assailants of the Act have gone so far as to represent this provision as a bribe to the minority to reconcile them to the objectionable features. Would it not be more fair to say that it transforms the Act into an appropriation of money for educational purposes in fair proportion to the different denominations

according to population? Viewed in this way, it can scarcely be said that any special restitution is made at all for the confiscation of the Jeaults' estates, only that the Church authorities are content to regard the settlement in this light. But even if we are to look at it even if we are to look at in this way, it is no endowment But even if we are to look at it in this way, it is no endowment of a religious organization out of public furds. It is money appropriated for the cancellation of a just debt; and the money cannot be said to be public money as long as the just claim of the Jesuits and the Church was unpaid. The Government claimed it as public property, it is true, but the equitable claim of the Church could not be destroyed by such seizure.

The second objection to the Act, that it recognizes the Pope as authorized to dispose of the public domain of Canada, has already been frequently answered. It was answered by Mr. Mercier when the bill was before the Legislature, and later by Mr. Laugelier. Sir John Macdonald in his speech expressed regret that the name of the Pope was expressed in the Act, as this invited and even coaxed opposition. Perhaps it would have been preferable to have omitted the name of the Holy Father in the Act, if it could have been done, but that Mr. Mercier had no inten-tion to offend the Protestant minority by its introduction is evident from the siderate manner in which he informed them of his object in introducing it at all. It was that the settlement should be a final one, and that none of the parties concerned might afterwards contend that the Act was only a partial settlement. The Pope is not asked to interfere as a Sovereigh, but as the recognized Superior of one of the parties to the agreement. The Pope is a foreigner. True. But the Hon. David Mills aptly remarked that in the dealings of the Government with the Canadian Pacific Railway syndicate, the names of Pacific Railway syndicate, the names of foreigners were mentioned. They were not named in the Act, but they would have been named if the correspondence had been inserted in the Act as in the present case. He explained that in this Act the Pope is not named as a foreign potentate, but as "the foreign party who claimed the property." He added: "The claim was a claim of legal rights, but Mr. Mercier said, "No; you have no legal right, but I admit your moral right." At all events Mr. Mercier's explanations to the Protestant members of the Legislature showed that he had no wish to excite showed that he had no wish to excite religious discord, and the explanations reigicus discord, and the explanations were so satisfactory that not one of the twelve Protestants in the Legislature voted against the bill. Where such a moral right exists it is certainly within the competence of an independent Legislature to recignize it, and disailowance of such a bill would have been leaves to be a such a bill would have been leaves to be seen to be such a bill would have been leaves to be seen to be such a bill would have been to be seen to be se taken towards the destruction of Canadian Confederation. Even as it is, the persistent bigotry with which French-Canadians are assatled makes it very doubtful whether Confederation will not burst in the near future under the constant strain to which it is being subjected. The vote of Thurs day night, however, holds out a strong hope that the efforts of the factions "ner party" to break up the Dominton will be fattle. One thing is certain, that they will banish neither the French-Canadian race nor the Catholic religion.

The third objection to the Act we need not review here. We have from time to time refuted in detail the many calumnies which are embodied in Mr. O'Brien's resolution, by showing that the Jesuit order was respected by all whose good opinion was worth having, at those dark periods when their enemies subjected them to such severe trials and uttered them to such severe trials and uttered against them such gross calumnies. Sir John Macdonald answered these charges nobly though briefly. He said: "Let us look at this as a matter of common sense, What harm have they done in twenty seven years here if their principles are so void of morality? If their morality was excluding and their amplities are there. so doubtful and their ambition so intense. they would have shown some evidence of it in that time. They have, however, gone on in their quiet and humble way doing their duty. Talking of their doc-trines, I have nothing to say of them, but whatever they are, they are such as to of their Church, or they would be informed of it in that authoritative way which the head of the Church can exercise

over the bodies in the Catholic religion." It is gratifying to remark that the vote proves that the tidal wave of bigotry has had no effect whatever upon the people of Nova Scotia, New Brunswick, Prince Edward Island, Manitoby, and British Columbia. The whole influence of the Globe and Mail, the Orange lodges and the Evangelical Alliance was not able to gain a single vote in these Provinces, and though Ontario has been moved as far as these influences could be exerted, only one of the dozen Protestants of Quebec could be induced to cast his vote in favor of the

habitant scalping policy.

The following was the division list on the motion :

YEAS.

Barron, Bell, Charlton, Cockburn, Denison McDonald Huron, McCarthy, McNetti O'Brien, Scriver, Sutherland, Wallace Tyrwhitt-13. MAYS.

son Len., Wood Brock., Wood West., Wright, Yeo—188
The members absent when the vote wes aken were Sir Adams Archibald. Baird, saker were Sir Adams Archibald. Baird, saker, Chapleau, Costigan. De St. Georges, Foffrion, Jamieson, Largeller, Mont. Laurie, Lavergue Lister, Pope—in all 13.
Hon. Aiex, Mackenzie was present for the first time this session at a night sitting and se was cheered from both sides as he signised his vote.
Hon. Edward Biake voted for the first imetals session.
By arrangement between Catholic. Ime this session.

By arrangement between Catholic enemers none of them had taken any part in the lebate with the exception of the sinister of ustice and the leader of Opposition.

ANOTHER GLANCE AT THE DEBATE.

The Jesuit debate was one of the most mportant and most absorbing that ever eccupied the attention of the public or exercised the oratorical powers of the people's representatives. The citizens of young and growing nation like Canada have no resson to be ashamed of the men chosen to represent her in council, and to voice her wishes or aspirations in eloquent and appropriate language. Certainly the orators who took part in the derate on the subject, of not interfering with, or of disallowing the Jesuits' Estate Bill passed in the Quebec Legis. leture about s'x months ago, are men of no common order, and would do honor to any assemblage of law makers in this or any other country. The powerful arguments those members who favored the Jesuit Tathers, and who did not condemn the Quebec Legislature for consulting with the Pope in the distribution of the montes granted, the knowledge of constitutional law displayed by each orator who spoke against bigotry, and for truth and justice, and the mass of historical facts arrayed so clearly and so elequently by each speaker, carried the whole House of Commons, so that when a division was called 188 members stood up for fair play and commembers stood up for fair play and common justice being done to the muchabused, much-persecuted, and ever-maligned Fathers of the Society of Jesus. Only thirteen were found sufficiently prejudiced and sufficiently brazenfaced to record their votes against justice being done the Fathers. Not for the purpose of exciting ill-will against those gentlemen, nor with a view to ergender prejudice against them, but for the information and enlightenment of posterity, do we publish their names. They are Barron, Bell, Charlton, Cockburn, Denison, McDoneld (Huron), D'Alton McCarthy, McNeil, O'Brien, Scriver, Sutherland, Wallace, and Tyrwhitt. No better proof could be written or record formulated of the general liberality of Canadians than this extraordinary ality of Canadians than this extraordinary vote, in which Protestant and Catholic, Orange, and Frerch Canadian, Tories and Liberals, united to do justice to a religious body of men, who, it tice to a religious body of men, who, it must be acknowledged, while benefitting humanity by their missionary labors abroad, and by their scientific and literary successes at home, are the most sturdy champtons of Catholicity, and the most zealous, as they are the most able, difenders of the doctrines of the Church and of her claims to applying the property.

ers of the doctrines of the Church and of her claims to spiritual supremacy.

C. Rykert first rose in defence of the attitude assumed by Sir John Macdonald in refusing to disallow the bill. Mr. Rykert made a very able, lucid and inde-pendent speech, in which he claimed that although an Orangeman he is not recreant to the constitution of the Order, one of to the constitution of the Order, one of whose first principles he declared to be that every member of it should be always prepared to stand up in favor of civil and religious liberty. He was not prepared to join in any crusade sgainst his Roman Catholic fellow citizens. Day after day we see the public press of Ontario firing the public mind, stirring up religious animosity and strife in every portion of the community; it has originated with a the community; it has originated with a certain class of ministers in this country who are determined, whatever the conse quences may be, to drive Pope and Popery out of the country. Is it to be said that now, after twenty one years of our existence, that we are to be found fighting against the large Roman Uatholic body of this country, and throwing a stone in the way of the progress of Confederation? Mr. Rykert then spoke of the many claims the Jesuit Fathers had on the gratliude of this country for their missionary work in the past, and how, after being suppressed by Pope Ckment, they were restored in 1814 by a Papal Bull, in which it was stated the whole Catholic world unanimously demanded the restoration of unanimously demanded the restoration of the Seciety of Jesus. Mr. Rykert ridi-culed the objection to the Pope's interfer-ence, and asked if there was any objection raised to the Pope's interfering in the Irish movement when His Hollness disap-proved of the Plan of Campa'gn. The Government, instructed by Lord Carnar-von, was not competent to disallow a New Brunewick School Bill. Neither had the Government in Ottawa any authority to interfere with Quebec Province, or dis-allow any Act its Legislature would pass in favor of the Jesuits, or of any other religious order. Mr. Rykert finished a two hours' speech, amid the applause of the whole House, and placed the Catholics

Tyrwinit—13.

NAYS.

Amyot, Armstrong, Andet, Bain Soulanges Bain Went, Barnard, Beausoleit, Beonard, Bergeron, Bergin, Bernier, Bake, Borden, Bourassa, Bowell, Bernier, Bake, Borden, Bourassa, Bowell, Bernier, Boyle, Brien, Bourassa, Bowell, Bernier, Boyle, Brien, Bourassa, Bowell, Carkill, Casey, Caron, Cannobell, Carkill, Casey, Caron, Caron, Cartwright, Casey, Caron, Conducted Choulerd, Compound, Changbell, Carkill, Coop, Coley, Colter, Cook, Cotby, Colter, Cook, Corby, Colty, Colter, Cook, Corby, Colty, Colter, Cook, Corby, Colty, Colty,

ity, the law of m power to touch of ing to the Jesut tinued Sir John treaty it was stat olic subjects of freedom of wore were that Act to Jesuits, or other Canada could es religion. The never intended therefore, shot to as an argum When the last J escheated to th become the poss Church. The claimed ownersh because they we dividuals, or by educational and when an atter Government one could b them, as no be given. T for the settleme a vote of the l the Quebec Gov decided to ful which the Chu least part ow And have I any and over-rulir vice? Is tha our constitutio say, therefore, teen given to the Province of thority to decid decide without here, even t decided errone disallowance, statutes in the the records wi on Act disalle

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> Review which (Cheers). I would not b me another Minister of . mous public again until t Mr. D. Mo Sir J. Tho: Well I will ubitcations in order to ! in an Engl Month, step articles cam the arswer a he could do conscience, stitution has the Legislatur with it (Ap

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