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PAPAL INFALLIBILITY.

Some Protestant Objections Answered.

(London Universe, March 9)

At St. Peter and Paul's, Rosoman Street, London, England, on Sunday evening the Rev. W. Sullivan, D.D., delivered the last of his course of sermons on the "Infallibility of the Church being crowded, as it had been each previous Sunday evening since the opening of the series. Taking for his text the words, 'This is a hard saying, who can hear it?' And Jesus, knowing that His disciples murmured, said, 'Doth this scandalize you?'

SHOULD PROTESTANTS BE SCANDALIZED

at this doctrine? Did they not believe in doctrines far more incredible, if reason were to be the final and only judge in these matters? Did they not believe, for instance, in the Sacrament of Baptism, and which was the greater justification of reason—to believe that a few drops of water poured upon the head of a child made it heir to life eternal or to believe that God protected the Head of His Church from teaching erroneous doctrines when he told the faithful how inconsistent it was that was error.

PAPAL INFALLIBILITY WAS ASSAILED.

and misrepresented. There was not a single dogma of the Christian faith which had not been attacked at one time or another, and at the present day had they not Atheists who denied the existence of God and Stoicisms and Unitarians who denied the divinity of Christ? Had they not men who denied that Baptism gave to a child the right to eternal life? Had they not men who denied there was any such place as hell, or who, admitting its existence, asserted that if you got there it would not hurt you very much? No, as he had said, from the existence of God downwards there was not a dogma of the Christian faith that had not been denied. Catholics held that if you give up the Catholic Church you had no logical alternative but to give up the existence of God. There was no logical standpoint between Catholicity and atheism. Even theism had its mysteries, and refused to believe in the doctrines of the Catholic Church because they involved mysteries incomprehensible to unaided reason; and at the same time, to plunge into the mysteries of theism, to be inconsistent and self-contradictory. The first objection urged by Protestants against Papal Infallibility was that it was a new doctrine—that it was not heard of before 1870. Protestants failed to see that the Church only defined a doctrine when that doctrine had been called in question, and that if it had not been denied it would probably never be defined at all. The doctrine of the divinity of Christ was not defined until the year 325—something like 200 years after His ascension into heaven. The Divine maternity of Mary was not defined until the year 380. The eternity of hell was not defined until the sixth century. A new doctrine! And yet they had St. Bede inculcating the absolute necessity of belonging to the community of Peter. They had St. Thomas of Canterbury telling them that only infidels, heretics, and schismatics separated themselves from the See of Rome. They had St. Bernard writing to the Pope, asking him to correct any errors in his book—"because I think

THE WOUNDS OF FAITH

should receive their healing in that Church whose faith can never fall." They had St. Augustine declaring that they only had the Catholic faith who had the Roman faith. They had St. Cyprian proclaiming that "he cannot have God for his father who has not the Church for his mother." A new doctrine! And yet every Father of the Church had inculcated the necessity of being in communion with Rome under the penalty of not belonging to the Church at all. The objection was a proper one, and could only be advanced by those who were ignorant, or who were in bad faith.

AND THE PROTESTANT OBJECTION

urged against the doctrine of Papal Infallibility was that some of the Popes were bad men. It would not matter so far as this dogma went. The fact would leave the question untouched. Whether the Pope be a holy man or not matters to himself. He stands and falls to his Master like the least member of the Church. His personal sanctity had to do with himself as a private individual; his infallibility had to do with the whole Church of Christ. His infallibility was given, not as a personal gift, it was given for the sake of all the members of the Church of Christ, that they might know what to believe and what not to believe. Judas was a bad man, yet he was an Apostle. The Scribes and Pharisees were wicked men, yet our Lord said, "Whatever they say, do ye." Why? Because they were seated in authority. And whether the Pope were holy or not, mattered only to himself; the question touched his private life, not his

official capacity. Considering what human nature was, and taking all the other circumstances into consideration, he declared that it was simply miraculous that out of

THE LONG LINE OF 259 POPES

so few could be pointed out as having led unworthy lives. But if all the bad Popes were multiplied by ten it would not affect in the slightest degree the question of Papal Infallibility. Peter was head of the Church constituted by God—the one Church built upon a rock. The successors of Peter have ruled the Church, and to be in communion with them was, as the father, declared, to be in communion with Christ. What did it matter if one or two out of those 259 Popes were unimpaired of their exalted station? It was his impression that there had been one or two

BAD PARSONS,

yet did any Protestant hold that the efficacy of the Sacrament of Baptism was invalidated because the person who administered had been drunk the day before? Infallibility belongs to the Pope as spiritual head of the Church. He might be a sinner, but the Holy Ghost would still preserve him from error in teaching, lest that by false teaching the faithful should be led to err. Another objection which was frequently levelled against the dogma of Papal Infallibility was that it had never been accepted by the Eastern Church. "It is all very well," they are told, "for the Westerns to talk about Papal Infallibility, but it was never accepted by the patriarchs of Alexandria, of Jerusalem, or of the Seas of Asia Minor." The rev. preacher pointed out that the objection had much in common with the plea with which he had already dealt, that the dogma of Papal Infallibility was a modern one. As a proof that it was equally unfounded, he quoted from the formula signed by 2500 of the Oriental Church, which in his mind, distinctly laid down the dogma of Papal Infallibility. That formula declared that "in the see of Rome the faith of Christ has always been preserved immaculate." It such a formula were to-day presented by a Papal Envoy to

THE ARCHBISHOP OF CANTERBURY

would he sign it? Certainly not. And yet they were told that the Eastern Church knew nothing about Papal Infallibility! St. Irenaeus was a disciple of Polycarp, who was a disciple of Ignatius, who was a disciple of St. John, confounded any one who denied any doctrine of the Catholic faith by referring them to Rome, declaring that with the Church of Rome, "on account of her greater supremacy, it is necessary that every Church, that is, the faithful wherever dispersed, should be in communion," in which Church had always been preserved "that tradition which is from the Apostles." Would Irenaeus have referred the heretics of his day to Rome if it was possible that it could err? Why did he not send them as modern Protestants would, to search the Scriptures? He knew nothing of that method. He simply said, "You must be in error, because your doctrine does not agree with that of Rome." Again, there was Theodore, the student who wrote that there was only one Church. Was that the Church of Christ or not? He calls the Roman See "the See of the Corymbus"—the see of the Master of All; and the keys of the see, and from which we all receive the certainty of the faith." Would this Eastern writer have written this if he believed that the Roman Church could err? Sergius, the Metropolitan of Cyprus, addressed the Pope in these words: "O Holy Head, Christ God has destined thy Apostolic See to be the immovable foundation and the pillar of faith; for thou art, as the Divine Word truly says, Peter." Having quoted other Eastern writers and patriarchs in support of the contention that the Eastern Church was in accord with the Western in acknowledging the primacy and the infallibility of the successor of St. Peter, in inculcating obedience to it, the rev. preacher asked if it was possible to conceive that they would have written in this way if they believed that

THE CHURCH OF ROME

could err. Would these Eastern fathers have pointed to a Church out of their own Church and said, "There is the Church you must follow"? If they did not believe that the occupant of the See of Peter was infallible? Having alluded to the inconsistency and self-contradictoriness of Protestant writers—Archbishop Usher for example—in admitting that the Church of Rome was at one time pure and orthodox in denying to her the possession of these prerogatives any longer, while at the same time they were obliged to confess their inability to point out the particular period when she forfeited them, the rev. preacher insisted that individual Protestants were now suffering for the sins of the men who brought about the so-called Reformation. But though Catholics did not blame them, the truth had to be spoken, and the solemn truth was, that as God is God and Christ is our Redeemer, the Roman Church is that Church which Christ founded, and with which it is necessary that all men should be in communion. Addressing the Protestants present, he exhorted them to let nothing stand in the way of their learning the whole truth as it is in Christ. Some of

THE BEST AND NOBLEST

members of the Protestant communion had given up positions of honor and emolument to become humble members of the Catholic Church. They would not have done this if there was not at least a great deal to be said for the Catholic Church.

PAPAL SUPREMACY.

AN IMPORTANT CLAUSE WHICH APPEARS IN THE TREATY OF PARIS OF 1764.

Mr. Anyot, M.P., apropos of the Jesuit Estate Act, in a local paper discusses the question "Is the Pope an alien in Canada in a question affecting Catholic matters?" He says:

The Treaty of Paris of the 10th of February, 1763, contains the following clause: "For her part His British Majesty agrees to grant to the inhabitants of Canada the liberty of the Catholic religion, consequently she

will give most precise and effective orders so that her new Roman Catholic subject may progress and practice their religion according to the rites of the Roman Church in so far as the laws of Great Britain permit." The essence of the organization of the Roman Catholic Church is to have but one head, which is the Pope. Who can say that the treaty being still in force, the Pope exercises a foreign jurisdiction in Canada in so far as Roman Catholic interests are concerned? The Pope occupies in Canada the same position in 1889 that he occupied in 1763. He then appointed and still appoints bishops in Canada, etc. Without his supremacy the Catholic Church could not then, and cannot now, exist in Canada nor anywhere else. It appears by the terms of the treaty that the words "Roman" and "Catholic" were then considered synonymous, and they still are so the whole of the Globe's augmentation falls to the ground.

THE SOVEREIGN PONTIFF.

To the Sacred College.

The Holy Father at the audience on Saturday, the 2nd inst., addressing the members of the Sacred College of Cardinals, said: We could not fail to be sensibly touched by the devotion and affection that mark the words which you, my Lord Cardinals, address to Us in the name of the Sacred College, and by the good wishes that you offer for Our preservation and prosperity. We are consoled and strengthened in seeing the Sacred College taking a most sincere part in Our joys and sorrows, joys and sorrows which always alternate in life, but which this last year have displayed themselves in more striking contrast. We are infinitely indebted to the Lord for the special assistance He has granted Us, not only during this year, but also during all the eleven years of Our Pontificate which have now elapsed; and in commemorating the eighth year of Our life we feel more than ever the necessity of Our humble strength being powerfully sustained by grace from on high. We feel this all the more because the difficulties of the government of the Church in such critical times requires on his part who bears its weight numerous and most serious cares at all moments.

The general condition of Europe and the world, as the Sacred College knows well, is as uncertain and full of danger as possible, and its effect is sadly felt by the Holy See. Deprived of a real sovereignty to ensure its independence, and subject to another power, it cannot but feel the uncertainties, the perils, and the evils to which Italy is exposed internally and externally. Every agitation, therefore, which arises at home, and particularly Rome, every disaster threatening from abroad excites amongst the Catholics fears, anxieties, and an alarm with regard to the destiny of their head. To what may be called the fundamental cause of Our anxiety are added others likewise most serious in consequence of the lamentable state of religious affairs in Italy. It is said, and it has even been repeated in high places, that the Church enjoys the greatest liberty in Italy, and is in a most enviable position. How can such enormities be listened to without a righteous sense of indignation? The very fact of having depouled the Holy See by the occupation of the civil principality of its sovereign independence constitutes of itself an offence which comprehends and embraces all others. The offence is a direct blow at the supreme head of the Catholic Church and at her freedom of action in the world, for when once this freedom is violated or obstructed in any manner whatever, the entire government of the Church necessarily suffers.

But, besides that, we have to deplore other offences against Our spiritual power in Italy. Here the exercise of the episcopal ministry on the part of the pastors whom We name, suffers from delays and obstacles, owing to the requirement with regard to the so-called equator which is always systematically withheld for several months, and which becomes in the hands of the lay authority the means of subjecting persons chosen by Us with the most earnest consideration to fiscal inquiries, often of the lowest kind. More than once, also, We have seen the possession of the masses denied to persons who were most worthy, and who were judged by Us most suitable for the special demands of the dioceses for which they were selected. This, besides depriving them of the necessary means of subsistence, involves sad consequences with respect to many acts of the episcopal jurisdiction, which is indispensable to the government of a diocese. But more remains to be told, for in the case of some nominations the greatest impediments are placed in the way under the pretext of the right of patronage, formerly abandoned, and not exercised for several years, but then resumed and stoutly maintained. The effect of the exercise of these rights, which We can now admit because they are not supported by any judicial foundation or by the conditions desired for their exercise by the sacred canon, would be to leave a considerable number of dioceses indefinitely without pastors. As a matter of fact there are several that have remained vacant for some years and that are extremely desirous of having in their midst Bishops whom we have long since named.

But this is not all. Let Us remind you, simply by mentioning some of the difficulties experienced in recruiting the ranks of the young clergy, and in the matter of ecclesiastical vocation and of the reduction of the number of evangelic workers owing to the dispersion of the religious orders; of the extinction of their influence from the public schools; of the measures against the clergy contained in the Penal Code; of the confiscation of great part of the ecclesiastical property; of the steps already taken and those about to be taken to the detriment of pious works, pious associations, and every Catholic institution; and of the favour bestowed on the secret, the sworn enemies of Christianity. Are these, then, proofs of unlimited freedom now enjoyed by the Church in Italy? No! If this state of affairs is harmful to the Church, it is also most injurious to Italy, and

it exposes the country to all the evils which forgetfulness and contempt of religion bring upon nations. On a previous occasion we explained how important it is for nations not to abandon Christ and His Church, for without the Church's superhuman power they would hope in vain to get the people to discharge their duties and to assure to them the inestimable blessings of peace. This applies in a special manner to Italy, which, having become, thanks to Rome, the centre of the Divine religion, and being favoured by Providence more than any other nation, would experience all the more seriously the consequences of its abandonment of Christ in that its ingratitude would be greater. Nations, like individuals, when they depart from the way that Providence has marked out for them, of a certainty fall miserably into decadence and ruin. It is folly to hope that Italy can have peace, security, and tranquillity as long as the struggle is continued against the Papacy, as long as its rights are trampled under foot, and as long as it is denied that condition of true sovereignty which is the effective safeguard of its independence. May the Italian people see and recognize where and who are their true friends, and in accordance with the promptings of their profoundly religious and Christian character, may they always be inspired by the glorious traditions of their best days.

Amidst the difficulties which surround us We confide in the aid of Heaven and in the agency of the ones whom We uphold, and assured of the constant co-operation of the Sacred College, we shall pursue our work with courage, awaiting and hastening by prayer the moment of mercy for the Church and society. In conclusion, expressing once more to the Sacred College the gratitude of Our heart, We grant as a pledge of our special affection to all its members, and to the Bishops, Prelates, and all present the Apostolic Benediction.

HIS HOLINESS LEO XIII.

To the Bishops of Quebec Province.

The following communication has been received by Cardinal Taschereau and the bishops, in reply to addresses for the restoration of the Pope's Temporal power:—"The Apostolic salutation and blessing be unto you. We have received a letter filled with affection and respect for us as well as with zeal and patriotic fervour in connection with the general relations of the Dioceses of Quebec, Montreal and Ottawa, you have addressed to us. It is extremely proper, in virtue of the sanctity and the grandeur of your office, to vindicate the liberty and the rights of the Apostolic chair, and to demand an account for the malice of those men who only seek to lessen the dignity of the Sovereign Pontiff, to cover the Catholic religion with scorn, and to turn away its servants from their duty by the fear of penalties. Your letter caused us the more pleasure because it displays an admirable unity of sentiment and evenness of language and expression with those which we have received on the same subject from the bishops of several other countries. This unanimous agreement affords us no small consolation. It shows us that Divine Power which involves into one body all the parts of the flesh of our Lord, nothing being more secure and more calculated to conquer the audacity and the designs of the enemies of the Church, who desire above all things to create dissensions among the faithful.

We hope also that the divine union displayed amongst so many men of great wisdom and great authority, will be able to influence the minds of a good number of those who have fled to the camp of the enemy, or who adhere to it by carelessness or wilful ignorance. And let not man neglect to bear your advice and your demands to which we attach very great importance, and to the universal zeal, which is very pleasing to us, which causes us to pray, in union with your brethren in the Episcopate, that God the Sovereign Ruler of all things, might render powerless the thoughts of the unbelieving, and that He might bring their prospects to naught, and that He might spread abroad among His people the fruits of peace possessing our souls in patience and in the firm hope that Divine aid will never be wanting to the Church. We add with your ever deepest thanks for the devotion that you bear, and we call down upon you the heavenly gifts of heaven, which will make you powerful in accomplishment of all good. In token of this gratefulness, and as a proof of the value we place on your regard, we bestow upon you our dear son, in the name of the Lord, the Apostolic Benediction, upon the other archbishops and bishops who are joined with you in the letter which we have received, as well as upon the clergy and the faithful who are confined to your care.

"LEO XIII."

FATHER HAND'S THIRD SERMON

(Toronto Empire, 25th March.)

Father Hand, preaching at St. Michael's cathedral last evening, again dealt with the Jesuit question, discussing various charges made against the order, such as justification of means by the end, mental reservations, etc. That would be the last time he would treat the subject, and he could not conclude without calling attention to a charge made against the priests of Toronto, on Saturday, in the editorial page of a city newspaper. He quoted Mr. Peter Ryan's letter to the Globe and the editorial remarks thereon, as the expression of the well-known and respected Roman Catholic Liberal, Mr. Peter Ryan. The opinions that he expresses are, we are happy to know, shared by many of his co-religionists, including several of their clergy.

He said had this paper confined itself to dealing with the correspondent "and his co-religionists," he would not have had anything to say upon the matter from the public, but a grave charge had been made against the loyalty of the Catholic clergy of the Arch-diocese of Toronto to the Holy See. Catholic laymen were quite capable of speaking for themselves about these newspaper charges, and they had abundant proof of the trend of opinion from the weekly press of the province, without depending on the spat of any local correspondent. He (the correspondent) had many facilities for knowing the views of the clergy upon this particular question. Within the last two weeks the priest of the Deanery of Toronto had a conference, and, in an informal manner, he found that they were a unit in approving of the ratification by the Holy See of the settlement of the Quebec question. They

entirely agreed that the Holy Father was not a foreigner in any other country. He is elected by the College of Cardinals, and in that college Canada, the United States and England are represented. The Pope is elected not as the representative of any State in Italy, but to rule as the doctor and teacher of the universal Church. So far as the allegiance of the Catholics of Toronto to the Pope was called into question, they would not allow themselves to be placed in the same category with Henry VIII., who refused to recognize the supremacy of the Pope; they would prefer to be classed with Fisher and Moore.

RICHARD PIGOTT'S DIARY.

IT IS IN THE HANDS OF MR. PARNELL'S SOLICITORS.

Great Dislay in the Tory Camp—It Contains a Complete Record of All the Dead Former's Negotiations With the "Times" and the Government—How Michael Davitt Got Hold of It.

(N. Y. World.)

LONDON, March 23.—All eyes are anxious for a peep at Pigott's diary, especially the men who have been persecuting Parnell. The Times and the Government are using in vain all their powerful resources to obtain even an inkling of the revelations promised from a page. The Irish members were planning to spring a surprise on Attorney-General Webster by means of the diary, and are not a little annoyed with Mr. Timothy Healy, M. P., for letting the cat out of the bag in his speech in the House of Commons. Mr. Healy vows that he did not positively say that the diary was secured, but that the Nationalists hoped to secure it. Mr. Healy himself knows nothing definite about the contents of the diary. With the exception of Mr. Parnell, Sir Charles Russell, Solicitor General Lewis and Mr. Henry Labouchere, it is doubtful if anybody has been permitted to look at it. Mr. George Lewis said to the World correspondent to-day while discussing the subject: "All that I can tell you is that the diary is in the hands of Mr. Parnell's solicitors, and will be safely kept there till produced before the commission. All statements as to its contents are mere guesswork. No one will be allowed even a glimpse of it till it is put in evidence."

A prominent Irish member of Parliament included in the Times indictment, remarked to The World correspondent to-day: "I know for a certainty that the diary will furnish some lively fun. It seems almost as though Pigott had shaped everything that he did with a view to make mischief for the people whom he detested into trusting him. Everything he did, everything he said, everything that was said to him, and doubtless a great many things that was not said to him, he shovelled into this diary. Its chief value to us will be to prove how much the Times depended on the assistance of the Government and the police to make out any case at all."

Scores of stories are told as to how the diary was obtained. But the story which is believed to be the correct version is in one of the letters to Mr. Labouchere's house Pigott could not remember a certain name, but casually mentioned that he could have done so if he had brought his diary with him. The remark did not make much impression on Mr. Labouchere in the excitement of the moment. But sitting next to Mr. Michael Davitt in the House of Commons afterwards it occurred to him again, and he told Mr. Davitt. The first chance that Davitt had slipped off to Kingston, went to Pigott's house and soon got on the track of the diary. It was in the hands of a Dublin man, who declined to give it up without the payment of a large sum of money. Mr. Davitt came back here, raised the great sum, and secured the diary. The energetic personal work of Mr. Michael Davitt will form an important part in it.

HEALY'S STORY ABOUT COL. NEW.

Mr. Tim Healy was dining with some friends in the House of Commons when he visited Col. New was appointed the United States Consul-General to London, and forthwith proceeded to tell the following story. He said: "When I was speaking in Indian affairs seven years ago, the paper edited by Col. New, made a most unfair attack on me and on our cause. I called at the Journal office and was presented by Col. New. He gave me a chair to speak he exclaimed: 'Oh, sir, we know all about you and your crowd.' As he spoke he took from his desk a copy of the Fortnightly Review and showed me the article whence he derived his information. That article," added Mr. Healy, "was written by Richard Pigott."

THE ATTORNEY-GENERAL LOOKS ILL.

Despite his powerful physique Attorney-General, Sir Richard Webster looks harassed and aged after his week's steps in the House of Commons. Now that the strain is over he is going into the country to rest till he comes before the Commission to face the pages of Pigott's dread diary. In addition to the diary, Solicitor Lewis is believed to have secured several letters which will make a sensation.

DEATH OF A PATRIOT PRIEST.

The comparatively sudden death of Father Corn of Woodford, Ireland, on the 6th inst., has caused intense grief, not only among the people of his parish but to all who have heard of the good priest's martyr-like devotion in the cause of the poor and oppressed.

With a noble courage worthy the Sovereign of Ireland's bravest days, Father Corn flung himself into the battle for the people's rights, directed their course, roused their courage, shared their privations and braved the tyrant's wrath. He bore the flag of his oppressed people against the rack-renting robbers of the O'Riordan estate; and when at last landlord power, backed by Balfour's bayonets and bullets, succeeded in driving the people from their humble homes—flinging them out upon the roadside to perish—his was the great heart that made every sacrifice for their shelter and sustenance.

Father Oen's last public address was a stern defence in behalf of his people of O'Riordan and his wretched little tyrant minions, who would not let this day of their supreme struggle the poor people should lose such wise guides and heroic leaders. It is also a melancholy thought that such generous souls who for long dreary years treaded with their people through the agonizing tortures, should be taken from them just as the dawn begins to break—Catholic Union and Peace.

The apple Eve longed for and ate at last must have been a pite apple.

JESUITS' ESTATES BILL.

Denounced at a Toronto Meeting—Disallowed as Demanded—Father Drummond Replies to Hostile Criticisms—The "Mail's" Plan of Campaign.

TORONTO, March 25.—The Protestant demonstration against the Jesuit Estates act at the Pavilion this evening called nearly three thousand people, as many as the Pavilion could hold, and many were turned away. Ex-Mayor Howland presided and Public School Inspector J. L. Hughes acted as secretary. A list of resolutions had been prepared, strongly condemning the act. There were numerous speakers, among them the chairman and secretary, Rev. D. J. Macdonnell, Rev. E. Frisvold, Cavan, Henry O'Brien and J. J. MacLaren, Q.C., who discussed the legal aspect of the case. County Orange Master Ald. Bell, H. A. E. Kent, chairman of the Public School Board, J. H. Macdonald, J. T. Small, Dr. W. W. Ogden, R. V. A. O. Courciere and Rev. Dr. Sutherland. The following resolutions were presented and unanimously endorsed with the utmost enthusiasm:—

THE JESUITS ARE DENOUNCED.

1. This public meeting of citizens of Toronto expresses its emphatic condemnation of the Jesuit Estates Act passed by the Quebec Legislature in violation, as we believe, of the true principles of civil and religious liberty and equality. We would, at the same time, protest against the recent incorporation of the Jesuits, a measure which we are persuaded is unconstitutional in any British dependency. It is our conviction that the disqualifying of the Jesuit society to hold property by the Imperial Parliament in 1774 after the abolition of that society by the Pope in the previous year and the taking possession of the property by the Crown were not only justifiable, but an imperative duty in the interests of good government and public morality.

THE CLAIM OF THE CROWN.

2. The title of the Crown was reaffirmed by act of the Legislature of Lower Canada, passed in the year 1829 (2 William IV., c. 11), by which this property was accepted, in accordance with Imperial direction "for the purposes of education exclusively," and its application for such purposes was further reaffirmed by act of Parliament of the province of Canada in 1855. We, therefore, protest earnestly against the reversion of these proceeds in breach of the trusts upon which they were accepted by Canada.

THE RECOGNITION OF THE POPE.

3. We further object to this act because it recognizes the right of the Pope to intervene in our national affairs, and because such recognition is in direct contradiction of the Imperial statute and derogatory to the supremacy of the Queen.

THE DOMINION INTEREST.

4. Inasmuch as under Confederation the interests of all the provinces are inseparably connected, we hold it to be the duty of all good citizens, irrespective of creed, to oppose measures which seriously threaten the peace and prosperity of the Dominion, and to use all legitimate means of preventing such legislation from being finally sustained.

DISALLOWANCE DEMANDED.

5. Believing, as we do, on the grounds set forth in the previous resolutions, that a measure of such a character should clearly be disallowed by the Dominion Government, we call upon the representatives of the city in the House of Commons to prove themselves faithful in this crisis to the great principles of civil and religious freedom, and to record their votes in favor of disallowance.

READY FOR FUTURE ACTION.

6. That the co-operation of our fellow-citizens throughout the Dominion be asked in taking such action as may be necessary for the maintaining and enforcing of the principles embodied in the foregoing resolutions and that to that end the following committee be appointed, viz:—W. H. Holland, J. L. Hughes, Rev. Principal Cavan, Rev. D. J. Macdonnell, Rev. A. A. Courciere, J. V. MacLaren, Q.C., S. O. Duncan Clark, Dr. W. Ogden, Dr. S. B. Pollard, J. W. Carter, Ald. Wm. Bell, F. Somers, H. A. E. Kent, Wm. Wilson, W. J. Mo-Mawer, B. Newman, W. Gordon, L. Walker, J. Frasee, B. A. Sault, John T. Small, Rev. Dr. Sutherland, G. H. Robinson, Henry O'Brien and Wm. Gooderham, with power to add.

FATHER DRUMMOND'S REPLY.

OTTAWA, March 25.—Rev. Father Drummond, S.J., preaching at St. Patrick's church to-night, replied to the pamphlet written by Rev. J. J. Roy, of Winnipeg, against the Jesuit order. The personal attack against himself was also dealt with at great length. He contended that the brief of suppression issued by Clement XIV. was not an infallible decree, only papal bulls carrying these functions. The various houses of the order in Canada were in debt, and they did not possess the fabulous wealth attributed to them by their enemies. For instance, when he went to Montreal 1870 St. Mary's college was in debt to the extent of \$190,000, and although this amount has been reduced from time to time the order is still in debt. It was the same in every Jesuit order where he had taught. Portions of his remarks were of a very humorous character. He tried to show that it was a matter of money which caused the parents of Mr. Roy to abjure Catholicity and embrace the Protestant faith.

THE "MAIL'S" PLAN OF CAMPAIGN.

TORONTO, March 25.—It is understood that the Mail Printing Company is making preparations for its liberal attack with the Jesuits, wholly regardless of expense. The company will send a commissioner at once to France and Belgium for the purpose of arranging with prominent statesmen there to come over and give evidence touching the operations of the Jesuit society in these countries. A distinguished Paris advocate will also be engaged to assist the Mail's commission in Montreal and Toronto in preparing interrogatories to be put at the trial to the heads of the Jesuit order here.

A PROTEST FROM BELLEVILLE.

BELLEVILLE, Ont., March 25.—The Ministerial Association to-day adopted resolutions deploring and condemning the incorporation of the Society of Jesus by the Quebec Legislature.

ANOTHER BIG HOME RULE VICTORY.

A GLADSTONIAN MAJORITY DOUBLED. LONDON, March 25.—The election in the Gorton division of Lancashire, to fill the vacancy caused by the death of Richard D. Webb (Gladstonian) resulted in the return of William Mother (Gladstonian), who received 5,125 votes, against 4,809 for Ernest Hatch (Conservative and Liberal Unionist). The Gladstonian majority increased 4,599 votes and the Conservative majority fell 4,122.

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WEDNESDAY.....MARCH 27, 1889

CALENDAR FOR THE WEEK.

WEDNESDAY, March 27th, St. Rupert.
THURSDAY, March 28th, St. Sixtus III., P.
FRIDAY, March 29th, The Five Wounds of Our Lord.
SATURDAY, March 30th, St. Quirinus.
SUNDAY, March 31st, 4th Sunday in Lent.
MONDAY, April 1st, St. Theodorus.
TUESDAY, April 2nd, St. Francis of Paula.

Ritualism.

What is known as Ritualism in the Church of England is an effort by the more learned and conscientious of the clergymen that seek to return to the primitive practices in church services previous to the so called Reformation. What these practices are may be learned from the charges on which the Bishop of Lincoln is now being tried. There are ten counts in the indictment against his Lordship of Lincoln, and they virtually resolve themselves into seven. These are, putting them as briefly as possible: (1) the use of altar lights; (2) of the mixed chalice; (3) of the Eastward Position during the act of Consecration; (4) and during the previous part of the Communion service; (5) causing the "Agnus Dei" to be sung immediately after prayer of Consecration; (6) making the sign of the cross during the Absolution, and Benediction in the Communion service; (7) elevating the Consecrated elements, ceremonially cleansing the paten and chalice after the Communion service, and drinking before the congregation the wine and water.

The Point At Issue.

The anti-Jesuit agitation, which began with a terrific explosion of bigotry, has been gradually calming down till now it is admitted by the non-sectarian, independent press to be merely a question of constitutional law. Has the Legislature of Quebec the power to give the Jesuits' Estates Act?

Sir John Thompson, Minister of Justice, advised the Federal Government that the Legislature had the power, and the government, acting on his advice, passed the Order-in-Council admitting its constitutionality and declaring its validity. Hon. Edward Blake also holds the opinion that the Act is perfectly within the competency of the Provincial Legislature.

These, the highest legal authorities in both political parties, will be generally accepted as settling the question so far as the decision rests with parliament. The Liberal party having been long distinctly committed to the principle of provincial rights and opposed to the exercise of the veto in regard to such legislation cannot consistently do otherwise than vote to sustain the attitude assumed by the government.

Opposed to the views held by the eminent jurists mentioned above, we have the writers of articles in the Law Journal and the Law Times, papers published at Toronto, the Evangelical Alliance and the Orange lodges. But newspapers, though they may presume to expound the law are no authorities in law; certainly no one will look to the Evangelical Alliance or the Orange lodges for any very laud expression of legal opinion on a question where all their strongest prejudices are enlisted.

As for the Mail, which has done the most to create and keep alive the agitation, its articles are merely literary exploits, very instructive in their way as giving an exhibition of the strength of Protestant prejudices in badly balanced minds. They also show with singular emphasis the defectiveness of Protestant education concerning Catholic history and doctrine. Without taking the trouble to consult the originals, a succession of Protestant writers have abused the Jesuits mercilessly for their alleged "three principles of probability, of mental reservation and of justification of means by ends." This contains the core of what passes among ignorant and prejudiced Protestants as "Jesuitry." Yet, though frequently challenged to cite authorities, no opponent of the Jesuits has ever been able to show that these teachings are anywhere to be found in the writings of the Jesuit fathers. Beside on this ground they fall back, like the Mail, on such history as suits their purpose connected with suppression of the Order by Pope Clement XIV. But all this is absolutely irrelevant to the question at issue, namely, the legality of the Jesuits' Estates Act. Discussion concerning Jesuit teaching and Jesuit history belongs to studies with which our constitutional authorities have nothing whatever to do. Such excursions in polemics are open, of course, to journalists who may contemplate "smashing Confederation into its original fragments," or some equally magnificent scheme of revolutionary patriotism, but practical men in a

practical age, who have other objects to serve than forcing the circulation of newspapers among the poorly enlightened masses, will confine themselves to the question at issue, and leave other questions to be dealt with as they may arise.

A Veto Impossible.

The Gazette of this city has given the Presbytery of Montreal a lesson in constitutional law which ought to help to educate that learned body to a correct view of the Jesuits' Estates Act. Our contemporary points out that some time ago the Presbytery forwarded a petition to the Governor-General-in-council, praying for the disallowance of the Jesuits' Estates Act passed by the Quebec Legislature in 1888, and in reply thereto received a copy of the report of the committee of the Privy Council signed by His Excellency, concurring in the opinion of the Minister of Justice that the subject matter of the Act is one of provincial concern, as having relation to a fiscal matter entirely within the control of the Legislature of Quebec. Regarding this view as ill-founded and insufficient, the Presbytery proceeded to adopt the following resolution:—

Resolved—That the Presbytery humbly approach the Queen in terms of the foregoing provisions and pray that Her Majesty may be pleased to disallow the said Jesuits' Act of 1888.

The Gazette then goes on to show that the mistake the Presbytery had made is in supposing that section 56 of the B. N. A. Act above quoted relates to provincial acts, when the fact is it refers only to acts passed by the Dominion Parliament. The Queen-in-council has no jurisdiction over provincial legislation, the power of disallowance being vested in the Governor-General-in-council. In other words, the previous opinion towards the Dominion precisely the same position as the Dominion occupies to the Queen-in-council. Within one year of the receipt by the Governor-General of an act of the provincial legislature it may be reported upon by the committee of the Privy Council and either allowed or disallowed, but the action taken is final, and puts the legislation out of the jurisdiction of every authority excepting the courts. In the case of legislation passed by the Dominion Parliament the period within which the right of disallowance by the Queen-in-council may be exercised is fixed at two years.

The present position of the question is not less clearly defined. As the Gazette says:—"The correspondence and reports submitted to Parliament on this subject establish that the veto power cannot now be exercised. The act has been reported upon by the Minister of Justice as within the competency of the Provincial Legislature, and that report has been approved by the Cabinet and signed by the Governor-General. It is, therefore, a finality, and cannot be disturbed except by recourse to the courts, and then, of course, only in the event of the courts holding the measure to be ultra vires or repugnant to the supremacy of the Crown."

An Old Missionary—His Sacrifices and His Labors.

Rev. Father LeGoff, O.M.I., having worked for the past twenty-three years among the Montagnese tribe in the diocese of His Lordship, Bishop Grandin, arrived in this city a few weeks ago. He is now actively engaged in a very important work, to which the charitable, the philologist, and all those who have at heart the advancement of our holy faith, the knowledge of the truth, cannot remain indifferent.

The Rev. Missionary brought with him several manuscripts; among others a Montagnese grammar, the History of the Old Testament, a Manual of Prayer, Catechism and Canticles, and a series of instructions written in the Montagnese language, all of which he has composed during his missionary labors, in spite of the many fatigues he had to contend with. All these manuscripts he is desirous of getting printed.

For the poor Indian, a book treating of his holy religion is of absolute necessity. Obligated by his mode of life to remain the greatest part of the year far from the missionary, often at a great distance from any one of the tribe to which he belongs, he has no other means to keep alive his faith, and to practice virtue, than the reading of those books which remind him of his creed, his duties and the teachings of the missionary. Besides that urgent and immediate necessity of which we have spoken, the literary works of Father LeGoff, as well as those of our other missionaries, are of paramount importance and utility, which are daily more and more appreciated.

The study of the languages has reached a prominent place among contemporary scientists. History owes it a great number of its discoveries, and ethnography is mainly based on its researches. Who can tell, may be some day not far distant, the savans will investigate those Northern tongues so rich and extraordinary? It will be a glory to Canada and to the Church to have been the first to scrutinize those Indian languages, to show their marvellous mechanism, and to publish them in grammatical form.

The writings of Rev. F. LeGoff on the Montagnese language are of special import, owing to the beauty and richness of that language, to the talent of the author, and to

the great benefit which shall therefrom ensue. But as it is known, the printing of so many books is attended with great expense, and the generous donations of which the Rev. Father has already been made the recipient are far from being sufficient to enable him to complete the noble work he has undertaken. For the glory of God, for the spiritual welfare of the poor Indian missions, and even for the sake of science, the Rev. Missionary appeals to the charitable to help him in that work so laudable and eminently Christian. On account of the critical circumstances under which he is laboring to bring his writings to a happy issue, the slightest offering will be most cordially accepted. Alms impoverish no one, but, on the contrary, bring down on the donors the choicest blessings of Almighty God.

The charitable into whose hands this may fall, and who would willingly aid the Rev. Father LeGoff to complete his works, are respectfully requested to direct their offerings to St. Peter's Church, 107 Visitation street, Montreal.

The Ignorant or Dishonest "Witness."

The lack of veracity which has always been a distinguishing characteristic of the Witness has again been shown up, this time by a Protestant confrere,—the Waterloo Advertiser. The Montreal organ of pure evangelicism lately discovered that "scattered over the Eastern Townships are numerous academies, which, with hardly an exception, are maintained with difficulty. Not having, as in Ontario, power to levy a local tax for their support, they depend upon the fees the pupils are able to pay and the Government grant, which has been derived in part from the Jesuits' estates."

This statement the Advertiser characterises as either woefully ignorant or deliberately dishonest. "There are not," it says, "numerous academies in the Townships of the character described by the Witness. Every academy drawing a government grant is supported by the taxes of the people. In fact the Protestant Committee has made that an imperative condition of all academy grants. Private or sectarian institutions not directly sustained by the taxes of the ratepayers are distinctly cut off from the distribution of the school funds. So much for that statement. The Witness also alleges that the Jesuits settlement will lessen the amount of public funds available for the support of superior education. That is false. The sixty thousand dollars is in fact a bonus for Protestant education over and above the amount placed annually at the disposal of the Protestant Committee for the encouragement of superior education. The settlement of the Jesuits' estates simply gives the Protestant Committee sixty thousand dollars for educational purposes which it would not otherwise have had."

European Militarism.

The collapse of militarism in Europe seems imminent. Italy, the weakest of the powers comprising the Triple Alliance, is the first to break down under the tremendous strain. The Austrian empire shows a gaping chasm between its Teutonic and Magyar elements, while Czechs, Croats and Slovaks contribute to its general demoralization. Germany alone appears to preserve its solidarity, but, even under the iron rule of Bismarck, there is a revolt not less real because undemonstrative. The object of this gigantic system of militarism now being carried to the utmost limits of national, if not human, endurance, is twofold, namely, to check the advancing power and domination of Russia, and to repress the rising tide of revolution.

But Russia and the Revolution can afford to wait, for both grow strong by waiting, while the dynasties supported by armies are growing weak with the weight of their armour. Military life is always demoralizing, but when whole nations are organized on military lines, the demoralization of the peoples is rapid and complete. A system which takes the best years of every citizen's life, when character is forming, and wastes them on drills and parades when they should be devoted to acquiring the habits of industry, may make a powerful military nation for a time, but in the end it must break down disastrously.

Nations, to use Bismarck's cruel expression, can bleed till they are white under military despotism in times of peace, as well as in war. The process may be slower, but it is none the less sure. The loss of human life, waste of treasure, the crippling of industry, the destruction of character, go on till war or revolution produces a cataclysm that will change the whole situation. But the peculiarity of the present situation is that this gigantic military system is imposed on people whose instincts are all for peace and industry in an age when the dominant idea is money making not military glory. The student among his books, the shop-keeper at his counter, the mechanic at his bench, the experimenter in his laboratory, are the revolutionists of to-day. Toiling, selfishly, perhaps, and with no thought of ulterior results, each one, down to the lowliest laborer on the highway, adds to the mighty sum of things which goes to increase the momentum of the industrial revolution. Each in this way may entertain what views please him regarding politics, religion, liberty and law, but in reality all are working together without knowing it for the accomplishment of

"Some few of divine intent, towards which the whole creation moves." The supremacy and universality of the social law are not less evident in the affairs of men than may be seen in the physical law of the movements of matter. We have but to place ourselves in the proper attitude for observation and the sequence of events assumes sublime symmetry, whose rudimentary and disordered faculties perceive nothing

but chaos. Thus, if in these days the yardstick is becoming more potent than the bayonet, it is not that wood is tougher than iron, but because of the moral force of utility with which the yardstick is wielded. And if the hands which fashion both find a bit of paper more potent than either then is the Revolution much nearer than aristocrat or trader imagines.

The perfection of the art of war is to make war impossible. Science applied to the distribution of masses of men in the field and to military engineering has made the cost so enormous and the results so problematical that the most powerful of potentates feel paralyzed at the prospect of the next war. The dread of giving to history a new version of the story of the destruction of Sennacherib is the most powerful factor in the preservation of peace in Europe. The night balloon and the mephitic bomb may, like

"The angel of death spread wings on the blast," and the modern European army be found as the Assyrian cohorts of old when—

"Like leaves of the forest when Autumn hath blown, That host on the morrow lay withered and brown, And the eyes of the sleepers waxed deadly and chill And their hearts but once heaved and forever were still."

Thus the native hue of imperial warlike resolution is sickled o'er with the pale cast of thought and enterprises of great pith and moment in this regard their currents turn awry and lose the form of action. Europe, turned into a camp of armed men, with all its immense resources of industry perverted to maintain unnatural preparations for wholesale homicide, is a most gigantic anachronism. The load is becoming too heavy to be borne in time of peace, too terrific to be committed to the chances of war. And so it is beginning to break down of its own weight. If disarmament be not brought about by mutual agreement these vast armies must, under the disintegrating forces of industrialism, fade away in a few years. Militarism, like an iceberg, is floating from the arctic regions of the past into the warm zone of the future, and already the hot sun of educated intelligence is dissolving it. A few more years of peace and the whole system will fall into contempt, and Imperial swaggerers unfurled like hurdy-gurdy monkeys will disappear from the world's stage in a universal guffaw just as—

"Gerrantes lauguid Spain's chivalry away."

To realize the intense absurdity of the European system we have only to imagine the states of America erected into separate nationalities, governed by hereditary military potentates and playing the old wretched game of war and diplomacy for the acquisition of power and territory. Imagine them with their courts and courtesans, courtiers and cut-throats—all vices and vintages—a sororific lunatic, the centre of adulation at each capital! What a picture! Yet, in all frigid seriousness, such is actually the state of Monarchical Europe at this moment. And Europeans consider themselves sane, modern, sensible, even scientific. Eihu!

What a deplorable, nonsensical state of affairs it would have. Yet it would be no worse, if it would be as bad, as that which now exists across the water. Evidently the peoples of Europe have a hard road to travel before they reach the American ideal of continental unity and equality under civil law and democratic freedom. Dynasties, aristocracies, armies, racial prejudices, stand in the way. These must be got rid of and will be abolished in time, we cannot doubt, but not without great sacrifices and much suffering.

An Exposed Slander.

One good effect has been produced by the Jesuit controversy: It has educated the public to a better knowledge of the theological teachings of the famous Order. Another lesson, not less advantageous in these days of universal scepticism, is contained in the exposure of Protestant ignorance it has enabled Catholic writers to make. That ignorance is, perhaps, excusable in the masses who have necessarily to accept what their preachers tell them on trust. But for the preachers there is no excuse, because it is their duty to find out the truth and state it fearlessly. When they do not fulfil this prime requisite in teachers of religion, they are false to their vocation, false to themselves, false to those whom they pretended to teach, and, worse than all, false to God whom they serve with unobscured intention.

Before attacking the Jesuits and heaping upon them almost every style of opprobrium, it was their plain duty to read the works they pretended to quote. Instead of doing so, they accepted without question the fictions and slanders transferred by Dr. Littledale from the writings of such men as Paul Bort, to the pages of the Encyclopaedia Britannica. They appear to have been unaware that those fictions and slanders had been thoroughly exposed. The spectacle is a sorry one. Inspired by fierce and, we fear, unscrupulous, hatred of the Catholic Church, they boldly repeated the assertion that the Jesuits taught that "the end justifies the means." The Protestant Bishop Cox, of Western New York, said the same thing in 1887, and was immediately challenged for proof by the Jesuit Faculty of Canisius College, Buffalo. To their indignant denial they added the offer of one thousand dollars to Bishop Cox or any one else who could sustain the slanderous accusation by a single reference to the page of even one Jesuit writer. As the Right Rev. Dr. Corcoran relates, Bishop Cox had to make some show of offering proof, and so he fell back on Dr. Littledale's article in the Encyclopaedia Britannica, as a witness, furnishing "textual quotations from three 'Jesuit' writers, fully meeting the challenge." On examination of Dr. Littledale's authorities it was discovered that the alleged quotations had been wrenched from their context which, had it been honestly given, would have shown the falsehood of the whole charge. In the passage quoted from Buse-

baum's "Medulla Theologiae"—Omnis finis est licitus, etiam media sunt licita—that writer did not lay down a fundamental principle of morality. He was only examining a special question, viz: "Is it allowable for a prisoner condemned to death to escape from jail and thus save his life? The answer is in the affirmative and the reason is added. Since by the natural law a man has a right to his life, he may purgare and secure that right, provided he does not infringe the rights of another. Hence, he may break his chains, scale the prison-wall, or in any other way elude the vigilance of his keepers, because those means become legitimate when the end to be attained is legitimate. This is not laying down any universal moral law, but an application of the law to a moral case, which may furnish matter for doubt. But why should the Jesuit father take pains to maintain that in this particular case the lawful end renders the means lawful? Because there is an apparent conflict of laws, natural law allowing what human law forbids; and it becomes necessary to decide which has the higher claim. Busebaum decides in favor of the natural law. Dr. Corcoran, to whom we are indebted for this explanation, observes:—"He may be right or wrong in his decision; but he lays down no moral principle. If he is wrong, the wrong consists, not in any improper teaching, but in having mistaken the correct solution of the question."

Such is the flimsy foundation on which the fabric of slander against Jesuit teaching has been constructed! To many of our readers this will seem like the repetition of a threadbare subject, but it is necessary to repeat it every time the slander is revived, for we have seen with what persistency falsehoods are kept afloat.

In all that has been said and written about the Jesuits' grant we see no reference to the prominent fact that while French Catholics and Protestant English have been made sharers of the money, the Irish Catholics have got nothing at all. Is not Irish Catholic education, or, to put it more correctly, English-speaking Catholic education as much entitled to consideration as that of the other sections?

The Quebec Legislature was prorogued by Lt. Governor Angers on the 21st inst. The concluding days of the session were made lively by the Opposition moving a succession of motions of want of confidence in the Mercier government, all of which were defeated.

CHAUNCEY M. DEFEW has been appointed United States Minister at London. It is not expected that he will play the funny after the style of his two immediate predecessors.

THE THIRD PARTY.

The third party, of which we have heard so much from Toronto of late, was duly inaugurated at that city last Thursday, when the first annual convention was held. There was a considerable sprinkling of clerical Protestants among the delegates and quite a number of "leading" Orangemen. The report says:—

At the evening meeting in the Pavilion mochaes of the new party were displayed prominently. Some of them were: "For God and Our Country," "Prohibition of the Liquor Traffic," "Equal Rights for All; Exclusive Privileges to None." Around the galleries were such mottoes as "A Vote to Women," "A National Sentiment," "Our Country First," "An Elective Senate," "Manhood Suffrage," "Righteousness and Truth in Public Affairs."

Dr. Sutherland, the chairman, made a speech outlining the scope and need of a third party, and what had been accomplished since organization a year ago. The following resolutions were adopted: That in the opinion of this meeting the act of the Legislature of Quebec setting apart \$400,000 of public moneys for the benefit of the Society of Jesus, under the guise of provision for education, is an unconstitutional use of public revenues, and a revival of Church and State connection in its worst form; while that part of the act which refers the ratification of the agreement and the distribution of the moneys to the decision of the Pope of Rome regard as essentially disloyal, and an invasion of the rights and dignity of the Crown.

That we emphatically protest against the course pursued by the Dominion Executive in virtually endorsing acts so manifestly unconstitutional; and we hold that by persisting in that course they justly forfeit the confidence of all loyal citizens. That in case the Dominion Executive shall neglect or refuse to reconsider its action, by disallowing the Jesuits' Estates Act, it is the judgment of this meeting that immediate steps should be taken to test the constitutionality of the act before the courts, and that it is the duty of all friends of civil and religious freedom to contribute toward any fund necessary for this purpose.

That this meeting views with alarm the attitude of the Ontario Government in regard to the use of the French language and Roman Catholic text-books in the common schools of Eastern Ontario. We regard such concessions as inimical to the future peace and unity of our population, and a standing menace to the integrity of our common school system. And we demand that for the purpose of securing a uniform system of common school education and text-books, and that funds shall not be diverted to sectarian purposes, educational or otherwise.

That, in this grave crisis our national affairs we deem it most important that there should be united action on the part of all friends of civil and religious liberty and equal rights, and we hail with satisfaction the advent of a party which makes these great principles the basis of its platform, and seeks to unite the Christian and moral sentiment of the country in their support. That we deprecate the strongest possible manner the attitude of both political parties in the Dominion Parliament toward the question of prohibition, as shown by the recent debate on Mr. James's resolution. We hold that the question is one which must be dealt with directly by the Government, and we regard no party as deserving of support and confidence which does not make the prompt and absolute prohibition of the liquor traffic a foremost plank in its platform.

A speech from ex-Governor St. John and cartoons by J. W. Bengough closed the meeting.

LITERARY REVIEW.

FOURTH ANNUAL REPORT OF THE MISSION OF OUR LADY OF THE ROSARY FOR THE PROTECTION OF IMMIGRANTS. Rev. Hugh J. Kelley, Director, Castle Garden, New York, 1887-88. A melancholy interest attaches to this report, owing to the death of the sainted founder of the mission, Rev. Father John J. Riordan, which event, as readers of THE TRUE WITNESS are aware, took place on December 15th, 1887. A fly leaf to this issue also announces the withdrawal on account of ill health of the Rev.

Hugh J. Kelley, Father Riordan's successor. Rev. Father Callaghan, late Rector of the Church of the Assumption, Montreal, has been appointed by His Grace the Archbishop of New York to assume charge, and to whom all communications in the future should be addressed. The work performed by this Mission is above praise. It takes hold of the poor immigrants on their arrival and looks after their spiritual and temporal welfare. Especially is it designated for the protection of immigrants of Irish descent. The Mission depends wholly on the contributions of the charitable, it deserves and ought to receive a generous support.

THE CATHOLIC WORLD. A monthly magazine, April, 1889. New York: John J. Farrell, Business Manager, 6 Park Place. For sale by D. & J. Sadlier, Notre Dame street, Montreal.

The table of contents for the April number is as follows: Father Hecker; "The Poet" of the Wayside Inn; The Deluge; Was it Unnatural? The Way of the Cross; Bosthuis; Human Nature; The Origin of Episcopacy; Who should go to Rome; Paul Ringwood, an Autobiography; The Congress of the Colored Catholics; The Letters of the Liberator; Talk about New Books; With Readings and Correspondents; New Publications.

PARIS ILLUSTRÉ. International News Co., New York.

The last number of Paris Illustré gives special prominence to representations of "Bull-fighting in Spain." The colored illustrations of this subject are "An Alcazari," "A Bandillero," "The Maña." There are also full-page illustrations of the "Espada," the "Habana," "Ten Years' Service," by Charles Misner, is the title of a new military serial just begun.

ARTISTIC JAPAN. London: Sampson, Low, Marston, Searle & Rivington. New York: 220 Fifth Avenue.

Artistic Japan has been planned to supply a want which exists in the art world. Although it is now more than twenty years since the rulers of Japan allowed foreigners to enter the portals of that mysterious country, its art, which has since been the wonderment of civilization, is still but little known and still less understood by the majority of those upon whom it should confer not only pleasure but profit. Artistic Japan is, therefore, launched with the object of educating the public in the real art of that country; first, by reproductions of examples which the art of the world has stamped as the purest and best, and which will be selected for their fitness to the requirements of every class of society; and next, by treatises by those who have made Japanese art the subject of study, and who are qualified to speak authoritatively on the subject.

ONCE A WEEK, P. F. Collier, 104 Attorney street, New York.

A decided sensation accompanies the last number of this publication, consisting of a large pictorial supplement representing the Prince of Wales hoisting the American flag over the Dominion of Canada. A much more practical and effective method of advertising for March 30th, representing a Balchazzar's Feast of an American hoodler refugees at Montreal; the handwriting on the wall is the word "Extradition." Canada stands pointing to it, while dismay and consternation are depicted on the countenances of the refugees. In the distance appears an exasperated multitude rushing towards them. "Barnell's Vindication" is also an excellent picture.

THE CANADIAN HORTICULTURIST. The Fruit-Growers' Association, Grimsby, Ont.

This excellent publication is full of matters interesting to those for whom it is especially intended. The illustrations and contents are equally creditable.

SEED ANNUAL, 1889. D. M. Ferry & Co., Windsor, Ont.

This is the 32nd annual issue of this publication. It contains in a compact form a fair statement of the facts in connection with the best seeds, and such illustrations and descriptions as will enable growers to select the best seeds. It also contains plainly worded cultural directions for cultivation. Its value is evident.

THE JESUITS' GRANT. REPORT OF THE MINISTER OF JUSTICE—THE OTHER CORRESPONDENCE.

The correspondence on the Jesuits' Estates Act matter has now been printed and distributed. There is nothing in it the substance of which has not already appeared in the press. The report of the Minister of Justice, upon which the act was allowed, was very brief, as follows:

The undersigned, having had under consideration the acts of the Legislature of the Province of Quebec passed in the session held in the year 1888, respectfully recommends that they be left to their operation.

This is dated Jan. 16, 1889, and was approved on Jan. 19 by the Governor-General-in-Council.

Another report from Sir John Thompson, also dated Jan. 16 and approved Jan. 22, has reference to the petition for disallowance received from the Dominion Evangelical Alliance and Montreal Presbytery, and is as follows:

Before the petitions in question came before him for his consideration the undersigned had already recommended to Your Excellency that the act in question should be left to its operation. The memorials referred to have not convinced the undersigned that that recommendation should be changed. The subject matter of the act is one of provincial concern only, having relation to a fiscal matter entirely within the control of the Legislature of Quebec.

Three other disallowance petitions are printed in the return, these being from the Miramichi Presbytery, residents of Huntingdon, Que., and the Orange Society of Ottawa.

DISPUTE BETWEEN LAVAL AND VICTORIA.

It is understood in educational circles that an important act will shortly be issued by Rome which will have the effect of settling the long standing dispute between Laval and Victoria Universities. By it, it is understood, the branch of the Laval University in this city would exist only in name, the present rector and other officials retaining to Quebec. The new institution, to replace Laval, will be under the immediate control of his Grace Archbishop Fabre and his suffragan bishops of the new ecclesiastical Province of Montreal, Mgr. Racine, of Sherbrooke, and Mgr. Morneau, of St. Hyacinthe. The faculty of theology will be entrusted to the Montreal college as at present. The Jesuits, with St. Mary's college invested with university powers by his Holiness, will have charge of the art faculty. Montreal School of Medicine and Surgery, or Victoria, as it is generally known, will have the faculty of medicine, and the present law faculty of Laval will be continued. It will be affiliated with Laval at Quebec, but otherwise will be thoroughly independent of that body, being governed by the board in Montreal. This board will comprise his Grace, as visitor, the bishops of St. Hyacinthe and the dioceses of the Montreal area of the Sulpicians, the Montreal College, the Jesuits, the law professors, and the Victoria School of Medicine. The name of Rev. M. Tard, cure of St. Scholastique, is freely mentioned in connection with the rectorship. The \$40,000 put down for the Laval branch here, out of the Jesuits' Estates fund, will be intrusted to the financial syndicate of Laval at Montreal. Of course these are only semi-official statements, but they are generally credited.

All hands around—On a watch.

THE JESUITS' ACT

Col. O'Brien's Motion For Disallowance

PRESENTED IN THE COMMONS

Status of the Catholic Church in Canada.

JESUITS DEFENDED BY PROTESTANTS

The Debate Adjourned

OTTAWA, Tuesday, March 26. On the House being moved into committee of supply, Col. O'Brien rose and moved the following amendment:

That Mr. 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:

1. That this House regards the power of disallowing the Acts of the Legislative Assemblies of the Provinces vested in His Excellency in Council, as a prerogative ESSENTIAL TO THE NATIONAL EXISTENCE of the Dominion.

2. That this great power, while it should never be wantonly exercised, should be fearfully used for the protection of the rights of a minority, for the preservation of the fundamental principles of the constitution, and for safeguarding the general interests of the people.

3. That, in the opinion of this House, the passage of the Act by the Legislature of the Province of Quebec, entitled "An Act respecting the settlement of the Jesuits' Estates," is beyond the power of that Legislature, firstly because it endows from public funds a religious organization, thereby violating the unwritten but undoubted constitutional principle of the complete separation of Church and State and of the absolute

EQUALITY OF ALL DENOMINATIONS

before the law; secondly, because it recognizes the usurpation of a right by a foreign authority, namely His Holiness 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 his will, and the appropriation of the grant thereby made, is subject to the control of the same authority, and thirdly because the endowment of the Society of Jesus, an alien 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 danger to the civil and religious liberties of the people of Canada, and this House therefore prays that His Excellency will be graciously pleased to disallow the said Act.

He said he wished to avoid as much as possible the religious side of the controversy and devote his remarks to the constitutional aspect of the question. He maintained that for some time back events had been leading up to this discussion. That the rights and privileges of the religious majority had been tampered with. He would be recent to his principles and to his constituents if he allowed the recent action of the Government with regard to the Jesuits' Estate bill to pass unquestioned. It had been contended that the act was one wholly within the jurisdiction of the Provincial Legislature. With this view he disagreed. Even if the constitution allowed the act, still it could be shown that it violated one of the vital principles of the constitution it should be disallowed.

He entered into a historical review of the Jesuit Order, telling how it was expelled from country after country and finally dissolved by the Pope. No wonder the British Government had frowned upon their existence in this part of their dominions and refused to allow them as other religious bodies to continue in occupation of their property. He quoted the opinions of various Canadian law officers of the Crown who at different times gave it as their opinion that the property formerly held by the Jesuits in Canada had properly become vested in the Crown from whom it was conveyed to the Province of Quebec in trust for educational purposes. Mr. Mercer in fact admits that the Jesuits have no legal claim to the properties, neither have they any moral right to the property. The Quebec Legislature, in accepting the trust to use the property for educational purposes, behaved themselves from error recognizing other rights in the property. When the clergy reserves were secularized, the country decided that no church be endowed by the State. Was it to be concluded that while the gifts of George III. to Protestant churches were to set aside, those of a French King to the Catholic Church were to be maintained? The Province of Quebec committed a direct breach of trust in passing the Jesuits' estate bill. Ontario had an interest in this bill since Ontario was a party to the original grant of the estates by the Crown to Canada, it was no defence of the bill to say that the Protestants benefited by it. The Protestants of Quebec are simply being bribed to silence with some of their own money. Taking up the correspondence, he pointed out the tone of command and superiority adopted by the Pope, and commented on Mr. Mercer's statement that "it would be perhaps necessary to consult the Legislature." He contended that the bill recognizing a jurisdiction in the affairs of the Province on the part of the Pope was an infringement of an act of supremacy. It cannot be constitutional for any Legislature to pass a bill whose validity depends upon the decision of a foreign power. He contended that the bill should be disallowed also because it was calculated to subvert the independence and morality of the people. The doctrines inculcated by the Jesuits are dangerous and immoral, and in this free country it is not wise to encourage an order whose principles are a danger to the institutions of the country. He knew that when he contended the Government should have disallowed this bill he would not be supported by the House, but he appealed from the verdict of the members to the judgment of the people.

Mr. Tynan seconded the motion, but made no speech. Mr. Rykert claimed that the vast majority of the people of Ontario dissented from the views just promulgated. As an Orangeman, he asserted that he would be following the tenets of the Order in supporting the Government. One of the first principles of the Order was the maintenance of civil and religious

liberty. He was not prepared to join in an unwholy alliance to persecute his Roman Catholic fellow-countrymen. He denied that the Orange Order had any connection with the agitation now going on. It was fomented by newspapers seeking business advantages. The advice of Mr. O'Brien, if followed, would divide the Catholics and Protestants of the country into hostile camps. The attack being made is not directed at the Jesuits but over their heads at the Catholic Church. He reviewed the course of the bill since it was introduced. While some of the people of Ontario are so anxious about the rights of the Protestant minority in Quebec the members of that minority are perfectly satisfied, as is proved by the attitude of their papers of both sides of politics with the action of the Provincial Legislature. He quoted from Hon. Mr. Lynch's speech in the Legislature, Hon. Mr. Starnes and the Rev. Mr. Campbell, to further prove that the Protestants of Quebec are satisfied with the bill. As to the character of the Jesuits, it is unfair to charge that they are the same as a hundred years ago. He quoted from a number of recent writers and speakers praises of the Jesuit order. There are thousands of Jesuits living and working unmolested in England to-day. He related the fruitless efforts made in England of recent years to renew the persecution of the Jesuits. In 1852 a Jesuit college was incorporated in Montreal. It has been at work since and no fault has been found with it. Discussing the constitutional aspect of the bill he suggested that its opponents should test that in the courts. He quoted a number of legal opinions to show that this is the proper course to take.

AFTER RECESS.

Mr. Barron regretted that he could not give a silent vote, but the manner in which his name had been connected with the question since it was first mooted, made that impossible. He was a painful position, since it implied a severance, temporary only, he hoped, from his political associates and leader. His course was determined by conscientious motives. He had no desire to attack the Catholic Church or the Jesuits; to join in the general clamor against them, much of which was unfounded. In fact, so far as his own investigation had gone, they only developed reason for admiring the Jesuits, but that should not affect his judgment as to the constitutionality of the Jesuits' Estates Bill. The bill gave a foreign potentate the right to validate an act of the Quebec Legislature, contrary to a statute of the first Elizabeth. The treaty of Paris perpetuated in this country the laws in force in England at the time, and of these the statute above mentioned is one. Further on, the treaty confirms the Catholic right of Quebec in their holdings of property, subject to the supremacy of the King. He quoted authorities to show that when Canada became the property of England, French laws ceased to have force, and those of Britain came into effect. In 1850 an act of the parliament of Britain declared that the Pope could not, as he had attempted to, divide England into dioceses. What is the difference between dividing England into dioceses and dividing money voted by the Legislature of Quebec? The Ecclesiastical Titles Act, here referred to, was only an expression of the common law which was in force in Quebec. In the royal instructions to the Duke of Richmond 1816, all references of domestic Canadian matters to foreign potentates or priests is expressly forbidden. If the Pope has power to ratify he has also power to nullify legislation in the Province of Quebec, and such a pretension cannot be tolerated in a British province. The fact that the old society of Jesuits dissolved gives the new society no claim whatever to the properties of the old society. There is no connection between the two societies, and the principle of restitution does not maintain. The properties were never confiscated, but became the possession of the Crown by conquest. At the time of the conquest the properties were not owned by the Jesuits, but by the French Crown, through the dissolution of the society by the French Parliament. As to the property which had been given by private persons to the old Jesuits in trust for the purpose of educating the Indians, when that trust was no longer fulfilled the property should have reverted to the donor, and the heirs of those donors are the only persons who now have a claim on the estates outside of that of the Crown. The Jesuits' Estates Bill takes from the Indians the power of selling their land, and that, if the Premier had any regard for his own record, should have led to the disallowing of the bill, since the reason given for the disallowance of the Streams Bill was that it took away one man's property and gave it to another. Mr. Barron concluded by twisting the Premier with a denial in a recent speech of his that he had ever set foot in an Orange lodge, and challenged Bowell to speak on the ground.

Mr. Clerk Wallace gave a lengthy history of the Jesuit order. He came to the question remarking that in the Jesuits' Estates Bill the grant to the Protestants is restricted to the purpose of education, but that to the Catholics is not so restricted; in fact, according to the division made by the Pope, much of the money will not be used for educational purposes, but solely for ecclesiastical uses. Nothing in the B. N. A. Act gives power to a Legislature to vote money to any church. The act also recognized the supremacy of the Pope over the Quebec Legislature. On these grounds he would be obliged to vote for the amendment.

Mr. Colby thought the record of the Jesuits a century ago was not so pertinent to the question. The amendment is an implied censure on the Government for allowing the Jesuits' Estates Bill and a positive command to them to reverse their decision before exercising their power of disallowance the Government should be convinced that there is no obvious necessity for such action. It is always a grave matter to reverse the deliberate decision of a Legislature, and it is even more so when that decision concerns the sensibilities of the majority of a province. It is true that the Jesuit order once existed, but now it is incorporated in Quebec and identified with the Catholic Church. An attack upon them is construed by Catholics as an attack upon their church. To disallow the Jesuits' Estates Bill would not only be to excite the prejudices of a people more active than those of any other part of the country in provincial rights, but also to wound their religious sensibilities. The constitution is the paper bond of the Confederation; the real bond is the good will of the people of the Province. Should we be so careless as lightly, without due thought, to weaken, perhaps destroy, that bond. On the one hand we have this danger, on the other we have the gravest constitutional authorities in the House affirming that the Jesuits' Estates Bill is *intra vires* of the Legislature. He recalled the circumstances of the demand for the disallowance of the New Brunswick Schools Act, a member of the House declared that the act was an unwise one, but believing that it was *intra vires*, they refused to command its disallowance. Shall we now do for the Protestant minority of Quebec, who do not ask it from us, what we refused to the Catholic majority of New Brunswick when they did

ask it. The Federal Government should be most careful not to clash unnecessarily with the Provincial Government. Already Confederation has stood severe shocks, but it never has had to bear the strain of religious strife. If this amendment is passed it will precipitate the most dangerous crisis that this country can be called to face. It has been stated as a matter of surprise that the Protestants of Quebec have not related this bill. The reason is that never in any country has a minority been so well treated as in Quebec, and it is a happy condition of affairs that the Protestants of Quebec do not wish to disturb. The Protestants of Quebec are as true to Protestantism as the dilettante men who are now trying to stir up strife, and they understand the situation better. Speaking of the Catholic Church, politically, he regarded it as the greatest bulwark of the State against the spirit of infidelity and anarchy, which is abroad and which would level every constituted authority. While I didn't approve of Mr. Mercer in passing this act, I justify the Government in not interfering, and I am glad to see that the Government have pursued the course that they have done. They have done the right thing. It would be a sacrifice of the security of the smaller provinces if the Government had been allowed to interfere with matters within the rights of the province whenever they desired. I am a Protectionist of the rights of my Province. I want to protect the smaller Provinces against the large ones. It should not be the desire of any man who seeks to secure the future prosperity of this country to promote disunion between Protestants and Catholics in this case. We should endeavor to remove religious dissensions. We should be especially careful that large Provinces should not be allowed jurisdiction over smaller Provinces which they are not entitled to exercise. On one respect I object to his policy, he should not put his supporters behind him to defend the course of the Administration. And in order not to obstruct discussion, the right hon. gentleman (Sir John) and his friend beside him (Bowell) who occupies so prominent a position in the Orange association, or the Minister of Justice, who is well qualified to do so, should declare the Government's position. I now call upon one of them to state what is the policy of the Administration on the matter.

Hon. Peter Mitchell—I do not rise for the purpose of making a speech upon this question, but for the purpose of giving a few brief observations upon the vote that I shall give, and I may say, at the outset, that for once I am going to support the administration. I do not do so because of any particular virtue in that administration; nobody would believe me if I said I did, (laughter), but I do it because I feel it to be the interest of the smaller Provinces, a county in one of which I have the honor to represent. Sir, I am not going to enter into the merits of the case—whether the course Mr. Mercer pursued in dealing with the Jesuits' estates was a prudent course or not. Perhaps had I been a member of the Legislature of Quebec, representing a Protestant element in that Province, I might have doubted the propriety, and perhaps have voted against the passage of the bill. I have heard it stated that it was an improper thing to pass a bill under which a foreign power was given the right to dictate how the money of the people of the Province should be administered. These questions I take it are within the power of the Legislature of Quebec, and during the whole of the time they were before that Legislature I, as connected with a leading journal, took some interest in observing the effect it had on the Protestant element of the province who are paying the money. I may say that, during the passage of the bill to incorporate the Jesuits there was scarcely a Protestant paper throughout the whole Province that raised its voice against it. I will next say, dealing with the financial feature of the question, that with the exception, so far as I can recollect, of two members, none of the fifteen Protestant members of the Legislature raised their voices against the passage of the bill; and those who did raise their voices against it, did so in very moderate tones. When it came to the question of dividing the House upon the point, those two gentlemen said, "Carried on division." The Premier said no, we will take the names upon it, and when they found the names were to be taken, they said unanimoously, and it was carried unanimously. So there has been no excitement, no agitation on the part of the Protestant element of Quebec during the time, in relation to the matter. Months have elapsed and it is only now that some of the fanatics—shall I call them that—in Ontario, for what purpose I do not know, have raised this question. A good many of them are friends of the right hon. gentleman, I fear, very often the right hon. gentleman has expressed his wish, "save me from my friends." The motive of these agitators could not have been a very good one, for there is no object to be gained by agitation of this question except to create trouble, dissension and bad feeling throughout the community. I re-echo the sentiment expressed by the hon. gentleman who spoke last, that instead of sowing dissension we ought to promote harmony and induce all sorts to work together. If there are any persons aggrieved in relation to this matter who are they? Are they the Protestants of Ontario? What right have they to dictate to us Protestants of Quebec how we shall dispose of our own money? I have heard the argument used that this property was given for a special purpose, and that it cannot be voted if it has been. For what purpose is it voted? Is it for the purpose of education? That is the object for which these persons who receive it intend to use it, and if any one will visit the Province and become acquainted with the institutions which are receiving this money they will find that they are promoting education among the various classes of people in Quebec in a manner that reflects credit upon them. I am not a Roman Catholic, but I respect the Roman Catholic, and it will be my wish to live in harmony and peace with them, and when I can, without injustice to others, they will find me ready, as they have always found me ready, to promote their interests. If they have chosen, and I will say it was a wise thing to do, because it has raised a feeling which ought never to have been raised among the Protestants of Ontario, to vote this money, that is the money of the people of Quebec, and the Protestants in Ontario have no justification for creating an agitation against our disposing of our own money.

THE HOUSE ADJOURNED AT 11.15.

THE POPE'S AWARD.

ROME, March 27.—The Pope according to the desire of the Canadian episcopacy has issued a brief in which he divides the amount of restitution to the Jesuits by the Quebec Government as follows: \$160,000 to the Jesuits; \$100,000 to the Catholic bishops and \$140,000 to the Montreal university.

THE BRITISH GOVERNMENT WILL NOT INTERFERE.

LONDON, March 26.—A memorial from the Protestant alliance was presented to-day to Lord Knutsford, secretary of state for the colonies, asking the Government to disallow the Quebec Jesuits' estates act. Lord Knutsford said the matter rested entirely with the Canadian Government, to whom the memorial would be forwarded.

PLAIN TALK.

They who suggest fighting to remedy the Jesuit trouble start and storm and talk loudly about "driving the Jesuits out of the country"; but if there was any driving to be done they would rather drive a provision wagon in the rear than a bayonet in the front. Some of them would prefer driving the whiskey out to any other kind of work in the campaign.

One short and easy solution is suggested. Let Ontario become a State of the Union. If the people of Ontario are ready to hinder them from applying it, The Home Government wouldn't, and the other Provinces of the Dominion couldn't. But all the people are not ready for that remedy. The man who tells you that the Jesuits rule Canada, that their rule is the worst kind of rule on earth, that they have their foot on the Protestant neck, that they will never stop until they acquire Protestant Canada, trample on Protestant rights, and spill Protestant blood—the man who tells you all this will often propose to hang you if you suggest union with the United States as a remedy, and brand you as a rebel if you speak a word against the Government that refuses to disallow the Jesuit Bill.—[Knexonian in the Canada Presbyterian.]

A JUST REBUKE.

(Waterloo Advertiser.)

One end of the Jesuit discussion is swinging around and biting the Protestant Committee. A few very patriotic and pious Protestants do not want the Protestant Committee to accept the sixty thousand dollars. The Protestant Committee will be wise in the day and generation if it takes all the money going. There is probably no danger of the Protestant Committee refusing anything. With the necessities of McGill and Bishop's starting them in the face, Sir William and Dr. Heneker are not likely to be squeamish about appropriating the sixty thousand dollars, or any other sum that may come in their way.

Dr. McVicar is wroth with the Protestant Committee because it refuses to meet at once and declare war on the Catholic Committee on account of the division of the school taxes paid by incorporated companies. Dr. McVicar is trying to pose as a Protestant leader, but it would bother anybody to name a more unpopular man among Protestants than the Doctor. The Protestant Committee should not allow itself to be forced into an awkward position by Dr. McVicar. Before acting in this matter it would be wiser to ascertain Protestant opinion, which men like Dr. McVicar do not always represent.

ANOTHER BACK DOWN.

LICENSES TO BE ISSUED UNDER THE MODUS VIVENDI.

OTTAWA, March 24.—The Government of Canada, in response to the demand of the Americans—and probably acting under Sir Charles Tupper's advice—have caved in and consented to the issuing of Fishing Licenses under the *modus vivendi*. It is said that they have adapted this course in deference to Mr. Blaine. It is a most disgraceful attitude in reference to the Behring Sea. It has surrendered members of the various branches, French and English-speaking, of the city, attended and were marshaled by Vice-President Dowd, of Branch 54, assisted by Brothers Moran, McDonnell and T. Butler. The church was crowded to the utmost by the various societies, and when the Rev. Father McGarry ascended the pulpit the scene was very impressive.

C. M. B. A.

THE RE-UNION IN ST. MARY'S CHURCH.

Last Sunday Branch 54, C. M. B. A., held its annual reunion in St. Mary's Church. The services were conducted by the Jesuit missionary Father John who was assisted by a mission in the parish. Fifty-five hundred members of the various branches, French and English-speaking, of the city, attended and were marshaled by Vice-President Dowd, of Branch 54, assisted by Brothers Moran, McDonnell and T. Butler. The church was crowded to the utmost by the various societies, and when the Rev. Father McGarry ascended the pulpit the scene was very impressive.

The Rev. Father recorded the C. M. B. A. the highest tribute of praise for the Catholic spirit displayed by this noble association, and although, as he remarked, "the reunion happened to be on the evening of the closing of the mission, yet so important and useful an auxiliary to the church as the C. M. B. A. undoubtedly is must not be slighted." The rev. father, from a new standpoint, explained the true meaning of working of the association, and the noble and able address he wound up by according to the C. M. B. A. a full meed of praise, and recommended most earnestly to the notice of all practical Catholics the necessity of belonging to such an association.

The repeated and hard working parish priest, Rev. Father Salomon, and the Rev. Father McGarry, in a most effective manner, two most powerful addresses eulogistic of the association, whose objects and aims are distinctly Catholic and philanthropic. He was most assuredly at home in his subject, and at times kept his vast audience spell-bound by the magnificent and varied illustrations which he gave. The Rev. Father John is so well known as an orator. The association never lacked for a more able champion, and he simply raised the enthusiasm of his audience to frenzied rapture by winding up his last magnificent effort by the most convincing proof of his earnest wishes and approbation of the association. The blessing of the Rev. Father was then given to the church by Branch 54 was next proceeded with. President Butler and Chancellor Ford leading, with the presidents of other branches, all having lighted candles, went in procession to the large mission cross, on which was placed the heart. After the ceremony the Papal blessing was given by the missionary, Father McGarry, who then read the prayer of the Blessed Sacrament.

The Rev. Father Salomon and the officers of Branch 54 are to be congratulated on this occasion for what has been a most edifying night. The pastor of St. Mary's is always noted for his great zeal in the good works which lead to the regeneration of both soul and body, and it is not to be wondered at that he has been so successful in carrying out of place the prayer of the good Jesuit missionary on that occasion: "May the Rev. Father Salomon be long spared to carry on such work, and may his people aid him in the noblest of earthly works, viz., the care of souls and glorification of God."

MR. WALL ENTERTAINED.

Mr. J. M. Wall, of New York Tribune and "Associated Press" fame, and whose vivid and honest reports of William O'Brien's crusade in Canada against Lord Lansdowne will be readily remembered, arrived in Montreal quite unexpectedly on Friday last, from Ottawa, whither he had gone on the urgent solicitation of the Irishmen of the capital city of the Dominion, to deliver an address on St. Patrick's night. A large number of his many friends in Montreal, hearing of his advent among us spontaneously decided to lose the opportunity of publicly expressing their appreciation of the good he had done for the Irish cause on that occasion, and entertained him at dinner Friday evening at the Richelieu Hotel. Mr. E. J. Cloran, president of the Montreal Branch of the Irish National League, presided, having on his right the guest of the evening, and among others present were noted Messrs Noonan of New York, Carroll Ryan, M. J. F. Quinn, D. McInnes, B. Wall, M. J. Murphy, F. N. Muldoon, J. Humphries, &c. After full justice had been done to the good things provided by mine host Durocher, the Rev. Father McGarry, who had been present for the effect that the dinner of Home Rule for Ireland was now breaking and that parliament on College Green would be again witnessed within a few years. A very pleasant evening was spent and the gathering pleasantly dispersed, after agreeing to again meet Mr. Wall before his departure for the great American metropolis.

WOLLOPING WEBSTER.

Motion to Reduce His Salary—He Justifies His Course as the Times' Counsel—Mr. Farnell's Protest.

LONDON, March 22.—In the House of Commons to-day, Sir William Vernon Harcourt, resuming the discussion regarding the Parrell commission, declared that Attorney-General Webster's identification with the commission had destroyed the impression that the Government would be impartial and had added weight to the Times' charges. If the Attorney-General had not advised the Government, Parliament would not vote a salary for services he had not performed. He condemned the Attorney-General's apology for the Pigott forgeries as mean, contemptible and disgraceful, and expressed the hope that he would make a better apology.

Attorney-General Webster replied that but for the duty he owed those who trusted him, he would not have noticed the charges made by Sir William. If he were capable of the conduct imputed to him he would be a disgrace to the English bar. He was private counsel for the Times. It was immaterial whether he had been right or wrong in assuming that position, although it was doubtful whether he had been prudent.

A LAME DEFENCE.

The Attorney-General, continuing, declined absolutely to say whether he had advised the Government on any point. None knew better than Sir William that he could not answer such a question, but he had never vouched to the Government for the authenticity of the letters. Sir William Harcourt ought to know that no counsel vouched for the truth of what he proposed to prove by evidence. Harcourt's argument that counsel ought to satisfy himself of the accuracy of the statements witness would make was preposterous. He accused Sir William of asking questions in this manner because he knew that a certain section of the press was only too ready to turn suggestions into accusations. For instance, there were his questions as to whether the Attorney-General suggested that Pigott should see Dalry. He never heard of the visit until two nights ago.

ABOUT FIGOTT.

Sir William Vernon Harcourt wanted to know whether the Attorney-General had written the letter in which Pigott admitted his inability to stand cross-examination. If Mr. Soames had that letter and kept it from the knowledge of the Attorney-General the name of Mr. Soames ought to be struck off the rolls. The Attorney-General would, doubtless, now tell the House when he first learned of Pigott's character and whether he was informed when Houston burned Pigott's correspondence.

SCENE IN THE HOUSE.

In the course of the Attorney-General's reply the Chairman called upon Xavier O'Brien to refrain from interrupting.

Mr. O'Brien denied that he had opened his mouth.

The chairman repeating order to refrain, Mr. Pinkerton corroborated Mr. O'Brien and T. P. O'Connor protested against the Chairman's putting the lie to an honorable member without an inquiry.

The Chairman accepted the disclaimer, adding that Mr. O'Brien could not deny having repeatedly interrupted loudly and warned him not to repeat such conduct.

Regarding Pigott, the Attorney-General argued that he had not the right to keep him from the witness box because he said he could not stand cross-examination. He had informed the commission and put Pigott's letter into Sir Charles Russell's hands five days before Pigott went into the box. (Loud Ministerial cheers.) Would the committee believe that Sir Charles had asked that the letter should not be read till Pigott went into the box? (Laughter.) He protested strongly against Sir William's reference to Mr. Soames, who was not there to answer the charges.

MR. PARNELL'S PROTEST.

Messrs. O'Connor and Labouchere having spoken, Mr. Parnell said he should not have intervened, but that in the language of Attorney-General Webster, and in the shouts of his supporters, there had been some faint echo of Lord Salisbury's equivocal language in respect to the forged letters. If Lord Salisbury still chose to pin the relic of his faith to the letters, the consequences would be upon his own head. In the witness box, he (Mr. Parnell) had testified under oath that he had neither signed, written, authorized nor known of any of the letters, and Attorney-General Webster had not ventured to put to him a single question. Was there any member who would venture to express any doubt now that the letters were forgeries?

Here there were loud cries for Mr. Towler whom Mr. O'Connor said expressed doubts, but Mr. Towler did not respond, thereupon Mr. O'Connor exclaimed, "He's a coward." But he subsequently withdrew the expression at the request of the chair.

Sir Henry James expressed satisfaction at the manner in which Attorney-General Webster had answered these charges.

SAVED BY SIX VOTES.

Mr. Morely asserted that Sir Charles Russell had authorized him (Conservative cries of "Where is he?") to state that he was entirely in accord with the Opposition in the action that they were taking. We maintained that Attorney-General Webster had failed to answer the charge.

PILLORED IN PARLIAMENT FOR LYING.

LONDON, March 25.—In the House of Commons this afternoon Sir Charles Russell, who upon rising was loudly cheered, said he desired to make a statement regarding the speech by Attorney-General Webster on Friday. He read a letter he had written to Mr. Webster in which he said he did not believe Mr. Webster had been correctly reported. It was absolutely incorrect to say that before Pigott's examination and before Pigott died, he (Russell) had received information direct or indirect to the effect that Pigott discredited himself by his own testimony. It was absolutely incorrect to say that he had either called for or referred to letters conveying such information. Attorney-General Webster, in reply to the Speaker's letter, had written that he believed he had handed such letters to him, but he would have to refer to his shorthand notes for confirmation. The Attorney-General had mistaken a statement that he had given him, five days before Pigott testified,

letters discrediting Pigott's evidence. The letters in which Pigott confessed his fear of a cross-examination had come upon the Speaker and his colleagues as a complete surprise. After Pigott's fight they had repeatedly made open complaints in court regarding the manner in which the Attorney-General had conducted the case. He did not impute dishonorable motives to the Attorney-General, but he thought that Mr. Webster had been led away by the political character of the case into a course of conduct which, on reflection in less exciting circumstances, he would not have pursued. (Cheers.) Sir Charles said that even when Pigott had testified he did not get the letters to which reference had been made, although Mr. Webster offered to produce the letter of November 5. He asked the Attorney-General either to admit that he was mistaken or to point out in the official report any reference to the letter of November 10.

Mr. Webster admitted that, relying upon memory, he had erred when he wrote to Sir Charles. He argued that in any case the matter was unimportant. The Attorney-General persisted that if Sir Charles had consented to have the letter from Mr. Soames to Pigott read in court he (Russell) would have been in a position to demand the correspondence to which it referred.

Mr. Arquis, one of the Parnellite counsel, followed. He asserted most positively that neither he nor Sir Charles had the ghost or glimmering of a notion that a letter of Pigott's existed in which he announced that his testimony would be discredited.

Sir William Vernon Harcourt contended that no answer had been given to his charge that Mr. Webster, knowing Pigott to be a doubtful witness, allowed the Times for two months to repeat his odious charges and further had retained without Houston's affidavit that he had complete trust in Pigott, which statement Mr. Webster knew to be false.

Mr. Webster—I have protested that I had no knowledge of knowing that Houston's statement was untrue.

Sir William said an attorney might weave the cobwebs of miserable professional etiquette about the matter, but the common sense of the nation would revolt against the keeping alive to the last moment of charges known to be false as an act of the highest order of dishonesty. Sir Edward Clarke, solicitor-general, defended Sir Richard Webster.

BEHRING SEA.

SECRETARY BLAINE REVIVES HIS SPIRITED FOREIGN POLICY.

WASHINGTON, March 24.—President Harrison has issued a proclamation declaring Behring Sea a closed sea. After reciting the act of last session applying to the Behring Sea, he declared that the law to seal fishing in Behring Sea, the proclamation continues: "I, Benjamin Harrison, President of the United States, pursuant to the above recited statutes, hereby warn all persons against entering the waters of Behring Sea within the dominion of the United States for the purpose of violating the provisions of said section 1,056 of the Statutes at Large, and hereby proclaim that all persons found to be or to have been engaged in any violation of the laws of the United States in said waters will be arrested and punished as above provided and that all vessels so employed, their tackle, apparel, furniture and cargoes will be seized and forfeited."

The significance of this proclamation lies in the fact that Great Britain and other powers have long contended the right of the United States to exercise jurisdiction over this vast body of water, as large as the Aegean and the Black Seas combined. Part of this track of water over which the American government now asserts complete sovereignty lies out to the Pacific. British vessels are estimated to travel 150 miles from the nearest point of Alaska.

Eminent American jurists have given the opinion that the Washington government has no jurisdiction in Behring Sea beyond a marine league from the shore. In the Canadian fisheries question this is the view urged by the United States government. Yet in the face of the protest of Great Britain, of Russia, of Germany and of Sweden—all of which take issue with the new doctrine—the President, guided by Mr. Blaine, now asserts sovereignty over the entire sea.

The statute under which Mr. Blaine will shield himself was an amendment to the International Fishery Act, and in the closing hours of the last Congress its provisions were extended to cover Behring Sea, and in this innocuous shape did not attract attention. There was no British Minister at Washington to protest. In an underhand sort of way the U. S. Government has therefore endeavored to evade and settle a grave international question.

FIRE IN HALIFAX CITADEL.

THE SOLDIERS STUCK TO WORK AT THE HALIFAX CITADEL THOUGH EXPECTING EVERY MOMENT A DEADLY EXPLOSION.

HALIFAX, N. S., March 23.—The artillery barracks inside the Citadel fort was destroyed by fire to-night, and a large part of the city had a narrow escape from destruction, owing to the close proximity of two large powder magazines. The barracks consisted of an immense three-story wooden structure, which was reduced to ruins in three hours. The construction is at present being repaired. The fire was started by the upsetting of a stove on the second story, but nothing definite is to be learned on this point. The barracks afforded accommodation for between two and three hundred artillerymen. Very little was got out of the building, almost everything being destroyed. The military camp call on the city firemen till the fire had been burning for an hour, when they found themselves unable to cope without assistance. Every soldier, artilleryman and engineer in the garrison was engaged in the work of subduing the flames, preventing their spread and guarding the entrance to the citadel and the firemen's hose. Several hundred soldiers were placed on sentry duty to prevent the fire being rekindled, and to keep the public from getting inside the fort where the burning barracks are situated. The greatest attention was devoted to the magazines, which were covered with hail and the covering continually drenched with water to prevent sparks getting inside and igniting the powder. The construction raged within fifty yards of the two magazines, which contain an enormous quantity of powder, shells, &c., which if ignited would have reduced a large section of the city to ruins and caused an appalling loss of life. The soldiers were every moment looking for an awful explosion, and only the most strenuous efforts averted the calamity. It was a work of life or death for the military, and they bent every energy to the work of quenching the flames. At the height of the fire the barracks somewhat frightful, and the escape of the city from a terrible calamity may easily be imagined. At 10 o'clock the blaze was under control. The loss will amount to some thousands of dollars.

Pay not thy praise to lofty things alone. The plains are overflowing as the hills. —[Bailly.]

Dr. HARVEY'S SOUTHERN RED PINE For Cough and Croup is the most reliable medicine in use.



NEWS OF THE WEEK.

EUROPEAN.

Ex-King Milan has returned to Belgrade. The condition of John Bright has improved. Mr. Gladstone left London for Scotland on Saturday night.

The Greek Government has protested against Austria's lottery prohibition. The American pilgrims journeying to Palestine arrived at Naples on Sunday.

It is reported at the Hague that Minister Hoemskerck has been appointed regent of Holland.

Cholera has broken out at Zamboanga in the Philippine islands. There have been 500 deaths so far.

President and Mme. Carnot have accepted an invitation to dine at the German embassy on April 2.

Princess Irene, wife of Prince Henry of Prussia, brother of the Emperor, has given birth to a son.

Three more students have been arrested at Bern for complicity in the illicit manufacture of bombs.

The labor movement is spreading throughout Germany, and many strikes are reported in the provinces.

A Portuguese anti-slavery society has been formed in Lisbon with King Louis as honorary president.

Empress Elizabeth of Austria is so weak that her proposed journey to Wiesbaden has been postponed.

It is stated on reliable authority that the French Government will establish a military tomb in Dunkirk.

It is said that the French Cabinet will soon be remodelled in order to avert a threatened ministerial crisis.

The funeral of Count Soubouloff took place in St. Petersburg Sunday. The czar and zarina attended it.

The Sultan of Morocco has given satisfactory assurances regarding all the demands of the English Government.

Despatches from St. Petersburg say that a large number of foreign Jews have recently been expelled from Kiev.

The German Government has ordered a manufactory for steel armor plates to be erected at a cost of a million and a half of marks.

Owing to the recent disturbances, Premier von Tizzen is now guarded by sixteen mounted policemen when he drives out.

Germany has acceded to the request of France for permission to transfer the remains of General Carnot and Marceau to France.

Fourteen of the largest paper makers in England have formed a syndicate to raise prices. The syndicate's capital is \$2,000,000.

England has demanded of Morocco \$50,000 indemnity for the massacre and pillage at the Mackenzie factory at Cape Juby in 1889.

Sir Thomas Gladstone Bart, is dead. Sir Thomas, who was the only surviving brother of Mr. William E. Gladstone, was born July 25, 1824.

In the suit for libel of Mr. Mercier, secretary of the Skin Hospital, against Henry Labouchere, publisher of Truth, a verdict of 40 shillings was returned.

There is every probability that the engagement of the hereditary Prince of Hohenzollern to one of the young Princesses of Wales will shortly be announced.

The Vienna Liberals are dismayed at the success of the Anti-Semites in the municipal elections. They accuse the clericals of assisting the Anti-Semites.

King Alexander of Servia has requested his mother, ex-Queen Natalie, to remain absent from Servia, as her presence would render his position a difficult one.

The Liberal members of Parliament are to give a banquet to Her Majesty's Theatre in honor of Mr. Parnell. It is hoped that Mr. Gladstone will preside.

The Italian press are preaching a crusade against gambling on the Riviera. A Genoa paper says the increase of this vice is making a hell of this earthly paradise.

Two British ironclads have sailed from Gibraltar to join the squadron at Tangier. The British reply to England's claims regarding the cable and other matters is daily expected.

While dining in the Cafe Durand on Saturday night, the opera singer, who was suddenly seized with fainting fits and had to be conveyed to his home. No serious results are reported.

The lower house of the Austrian Reichsrath on Saturday adopted a bill prohibiting the sale of foreign lottery tickets in Austria, the Finance Minister declaring that fears that such action would give offence to Greece were unfounded.

The Figaro says the public prosecutor intends to apply for the annulment of the marriage of Prince Alexander of Battenberg to Marie Louise, the opera singer, on the ground that the Prince induced the Mayor of Mentone to perform the ceremony on fraudulent declaration.

The Daily News says Lord Salisbury's challenge to the Opposition in his speech at Watford Thursday night seals the fate of the Government. It has drawn the sword and thrown away the scabbard. There is now no reason why all elements of the Opposition with such new allies as they may gain should hesitate to move on the Government and force it to resign or appeal to the country.

CANADIAN.

Hon. J. A. Chapleau, it is said, sails from Havre for New York next Saturday.

One of the Quebec shoe factories lately suspended has settled with its creditors for forty-five cents in the dollar.

Mr. Robidoux, M.P.P., arrived in Quebec Saturday morning. He denies that there is any prospect of his entering the Cabinet.

AU the absent local Ministers left Quebec Saturday to spend a short time with their families as their respective homes. Before leaving town Mr. Lussier, M.P.P., handed

100 to cure Labella to purchase seed grain for the suffering habitants in the township bearing his name.

In Woodstock last week two meetings in opposition to the Jesuits Bill were held, at each of which strong feeling was manifested.

The Opposition leader, Mr. Taillon, is still in Quebec. He is expected to be invited to be given in his honor shortly by his friends.

The Ottawa, Morrisburg & New York Railway charter has passed the Senate Railway Committee. It was thrown out last year.

The month of April has been fixed for the holding of the Dominion Dalrymple's convention in Ottawa. Delegates should arrive by the 8th.

The people in Kingston are stirred up on the Jesuits Estates Bill. Those who are usually foremost on these discussions are quiet. Political expediency suggests it.

Reformers of Peel County have nominated Mr. J. Featherston for the House of Commons, and re-nominated Mr. K. Osholin, M. P. F., for the Ontario Legislature.

The Minister of Justice has decided that the voters in those districts recently annexed to Ottawa city, who are to vote in Carleton County on the Scott Act repeal.

Messrs. Davison, Gilmore and Colter, members of the House of Commons, were banqueting in Hamilton Friday night by the Young Liberals. All three made excellent speeches.

The parish of St. Joseph, Beauce, has offered the Quebec Central Railway a bonus of \$10,000 and exemption from taxation for a quarter of a century if the company will establish workshops there.

Consequent on the announcement of the intention of the Government to make Nipissing district an electoral division, the Liberals who have formed themselves into an association.

Ex-Alderman Brown, boot and shoe merchant, Ottawa, charged with concealing \$25,000 worth of goods with intent to defraud his creditors, was re-arrested Thursday evening and spent the night in the cells.

The mail steamship Parisian, which arrived Sunday morning from Liverpool, brought a number of Crofters on their way to the Northwest to settle and some orphan boys and girls going to homes in the upper provinces.

It is well for interested persons to state that the late Sir John A. Macdonald's estate, the one entitled to vote at Dominion Parliamentary elections. The revising barrister is therefore a factor in Scott Act as well as Parliamentary elections.

The annual dinner of the Toronto Irish Protestant Benevolent Society came off Tuesday night, the 19th inst., Mr. J. L. Hughes presiding. The keynote of the speeches was loyalty to the British throne, and hostility to Home Rule for Ireland.

Dr. Barnardo's first party of two hundred and twenty-five orphan boys will leave England this week, seventy going to the Industrial farm in Manitoba and the balance to Ontario. The whole party has already been applied for by farmers twice over.

Another colonist train left Toronto for Manitoba Thursday night. It was made up in thirteen sections and consisted of one hundred and fifty cars of settlers' effects, and about eight hundred passengers. It is said the colonist party of the 26th inst. will be very heavy one.

A rumor has been current the past few days to the effect that the Quebec Central Railway shops were to be removed to Beauce. But there was a distinct understanding when Sherbrooke voted the \$50,000 bonus that the train shops and shops should be located permanently in this city. The City Council will take action at once in the matter.

Inspector Stark, of Toronto has received from a well known local physician evidence that it is not Robert Egan but George D. Bryson who has been sentenced to be hanged in August in Montana for murder. The doctor says the man was born in Chateaugay county, Quebec, and was well known in the district of Beauharnois.

In the Ontario Legislature Premier Mowat declared that, as a constitutional lawyer, it was his interpretation of the B. N. A. act that the education department had no control whatever over the text books used in the separate schools of the province. Mr. Meredith took the ground that outside of religious instruction, which no one had a right to interfere with, all books in all schools supported by Government money ought to be under the control of the department.

OTTAWA, March 23.—Major Clarke and Ald. Clark of Toronto, held an interesting interview here on the anti-secession question with Mayor Egan. Some time ago from the anti-secession movement declared in favor of the holding of an anti-secession convention at some central point, at which delegates from all favoring municipalities should be present. Yesterday the scheme was endorsed by Mayor Clarke and the matter clinched. It was decided to hold the proposed convention this summer in Toronto.

The Department of Agriculture is advised that seeding is in progress at Oak Lake, Man., three weeks earlier than last year.

John Donohue, of Port Erie Ont., has been released from Kingston penitentiary, where he is serving a six years term for larceny. He is dying of consumption and cannot live many days.

WINNIPEG, March 22.—Immigrants keep coming in, about 1,000 arriving to-day. During the past ten days over 2,500 have arrived, and 1,500 more are expected during the coming week. Ninety-nine per cent. came via the Canadian Pacific railway, and notwithstanding extra pressure on the regular service all were brought through by the company without accident. The big influx has had the effect of raising the price of farm lands, for which there is now a good demand, and has also increased the value of city property. The weather is magnificent, and the newcomers are delighted with the outlook. Four Winnipeg youths boarded one of the incoming immigrant trains to-day and stole the conductor's satchel, containing \$4,000 worth of used tickets. They were captured and confessed.

WINNIPEG, March 24.—W. H. Evans was accidentally shot in a bedroom of the New Douglas House this afternoon by his companion, C. Harker. The bullet entered Evans' cheek below the eye and lodged near the ear, making a dangerous and perhaps fatal wound. Both young men recently arrived from England. Evans is the son of a prominent surveyor of Liverpool, and Harker is the son of a minister of Bolton, England. Harker was playing cow-boy when the accident occurred.

AMERICAN.

The formation of a trust to control the orange crop of Florida is assuming definite shape. It is proposed to join one hundred of the largest fruit houses in the United States in a company which will have sufficient capital to buy and distribute the entire crop.

Pauline Fuller, fifth daughter of Chief Justice Fuller, was married at Milwaukee Tuesday night at the Kirby House by a justice of the peace. The groom was J. Math. Aubrey, jr., of Chicago, and it was a runaway match. The bridegroom is a very respectably connected young man.

The anthracite companies have arranged a plan for regulating the coal trade during the present year. The arrangement is an allotment of percentages based on the productions during last August, September and October. The scheme differs from former agreements in providing no money penalty for exceeding the percentage.

Among the passengers on the last steamer from Australia was Mr. W. G. Griffin, American consul at Sydney. He says the people of New South Wales too have the wrongs of the land for foreigners and desire to form closer trade relations with them. They are more American than English in business matters, and, in fact, have adopted as nearly as possible the American system of conducting the public institutions.

The last change in the condition of Justice Matthews occurred Thursday afternoon at three

CATHOLIC

Cardinal Theobaldus celebrated on Tuesday, the 19th inst., the eighteenth anniversary of his Episcopal consecration.

Bishop Keane, president of the new Catholic University at Washington, has left Rome for Germany, where he will visit the principal seats of learning, afterwards visiting the universities of Belgium and France.

The Catholics of New York are going to erect a bronze statue in honor of St. Elizabeth. No man of the past or of the present is more justly entitled to such a memorial than she whose great services to religion and the country are to be thus commemorated.

ROME, March 20.—At the banquet yesterday, Cardinal Paracchi, the Pope's vicar, said that in the future it should become necessary for the Pope to leave Europe he would find a sure refuge among American bishops, who would receive him with honorable hospitality.

BEVERLY, N. J., March 23.—Oxford is excited over the disappearance of the Rev. Father O'Farrell, who has had charge of the Catholic church at that place. His creditors have become alarmed, and two attachments have been taken out against his goods and chattels—one by Druggist Allen and the other by the Oxford Iron and Nail Company. It is reported that Father O'Farrell is in New York.

BALTIMORE, March 22.—In reference to the remark of Cardinal Paracchi at a banquet in Rome, on Tuesday, that if the Pope should find it necessary to leave Europe some foreigner day would prove an honorable hospitality from the American bishops. Cardinal Gibbons said yesterday that Cardinal Paracchi's expression was no doubt meant as a tribute to the hospitable spirit of the American bishops, clergy and people. "For," said Cardinal Gibbons, "there is scarcely any foundation for the statement so often made that the Pope will leave Rome. The Pope is too intimately connected with the institutions and memorable events to make the Pope's removal from Rome at all probable. The same reports were circulated as long ago as the time of Archbishop Eccleston."

TORONTO, March 24.—The letter of Mr. Peter Ryan in the Globe of Saturday, and the accompanying editorial against the recognition of the Pope in the preamble of the Jesuits' Estate bill, have raised a storm of indignation among Catholics in this city. Father Hand, in St. Michael's cathedral to-night, denounced the expressions of the Globe and Mr. Ryan as presumptions in undertaking to speak on behalf of the Catholic clergy and laymen. At a conference recently held he had had an opportunity of hearing that the Catholic clergy of Ontario are a united body in their indignation at the Holy Father. Dr. Cassidy, a prominent Catholic, writes to the newspapers reiterating these views on the part of the laymen.

IRISH

Mr. O'Mahony, editor of the Tipperary Nationalist, has been sentenced to two months imprisonment under the Crimes Act for inciting to riot.

In the House of Commons, Mr. Matthews, Home Secretary, announced that counsel for the Parnellites would be allowed the same freedom of access to convicts as was granted to counsel for the Times.

A number of tenants at Townsville, Comby Donegal, have been evicted. The evictors would have been resisted had not the authorities furnished a force of 300 policemen and troops to assist them.

It is reported that terrible suffering prevails among the Irish who have emigrated to Beauce, and upon the strength of these state reports, representing that a great many of them will die if their wants are not immediately supplied, the ladies of England and Ireland have organized relief associations to provide them with food, clothing and money.

A number of policemen who were protecting a party of emergency men engaged in serving the distraints in Fenbryn, Cardiganhire, Wales, were attacked by a mob of rioters, and several were injured, which many men on both sides were injured. It is believed it will be necessary to call upon the military to assist the emergency men in serving the distraints.

Mr. Chamberlain, in a letter to his constituents, says he thinks the time has arrived when the Government should prove its readiness to propose a substitute for Mr. Gladstone's rejected Irish bill. He thinks that if a large and final purchase of land were made with the consent of all parties it would immensely lessen the difficulty of giving Ireland a Liberal Local Government measure. This matter, he says will be openly discussed at the coming Eastern conference.

In order to put themselves on record as having opinions of their own, the Unionists have resolved to do their utmost to secure the introduction of an Irish Land Bill on the basis of the £50,000,000 to the extension of Ashbourne Act, and upon this proposal intend to stand or fall. Thus far the Tories have refused to listen to any such proposition, but the Unionists becoming desperate by the fact that they are as necessary to the political existence of the Tories as the Tories are to theirs, are unrelenting in their determination to force the issue of their assistance, and compel a division of administrative honours.

LONDON, March 24.—Mr. Lewis, solicitor for the Parnellites, writes to call attention to an amazing and important misstatement with reference to Pigott, which was made by Attorney-General Webster in the House of Commons on Friday. He says the letter referred to by Mr. Webster and placed in Sir Charles Russell's hands five days before Pigott's appearance in the witness box was a letter from Mr. Soames, solicitor for the Times, to Pigott, and to other letters from Pigott to Mr. Soames, in which Pigott admitted that he feared to undergo a cross examination, were written by him to the Times lawyers. Mr. Lewis says that the Parnellites had notice of the existence of these two letters until Pigott had deposed. Mr. Soames' letter to Pigott contained a promise that no harm would come to Pigott through the latter's testifying before the Parnell committee. There was no allusion in the letter to any character of the witness, and it was not, as Mr. Lewis writes, that he believes that he handed to Sir Charles Russell the letters to which Mr. Lewis refers, but that he will refer to his shorthand notes for confirmation. In any case, he says, the matter is not important, but because none of the newspapers have justified the course of Mr. Pigott from the witness box, and further, Sir Charles elected not to have the letters read until Pigott was in the box.

LIBERAL TRADE POLICY.

LEADING LIBERALS DECLARE IN FAVOR OF OUT-AND-OUT FREE TRADE.

TORONTO, March 21.—Under the auspices of the Young Men's Liberal club a mass meeting was held in St. Paul's hall to-night to hear Hon. L. H. Davies, of Prince Edward Island, discuss unrestricted reciprocity. The hall was crowded and the greatest enthusiasm prevailed. The speakers were J. S. Wilson, of the Young Liberals' club, occupied the chair, and in introducing Mr. Davies said the subject was of the first importance to all Canadians. Mr. Davies spoke for an hour and a quarter, discussing our trade relations with the United States from the standpoint of the Maritime provinces to the Pacific coast, and showing that unrestricted trade would be welcomed in his province. A. H. Gilmore, M.P. for Charlotte, N.B., who accompanied Mr. Davies, gave a humorous review of the situation in his province, and declared himself no tariff reformer but an out-and-out free trader. Hon. A. S. Hardy and H. P. Connor of South Bruce, also spoke.

BISMARCK'S IRON RULE.

EXTRAORDINARY MEASURES OF REPRESSION PROPOSED IN GERMANY.

BERLIN, March 25.—The new penal code provides that persons found guilty of inciting one class against another or of publicly attacking the basis of public and social order, especially religion, the monarchy, marriage or property, shall be imprisoned for a term not exceeding three years. Persons not convicted of a second offence may be forbidden to reside in certain places. Newspapers which have been twice convicted of any of the offences mentioned in the code shall be suppressed. Socialists who have been expelled from the country shall not be allowed to return within five years after the adoption of the code unless by special permission of the police authorities. The Cologne Gazette, commenting on the new penal bill, says it must refuse to believe that the National Liberal, who, upon the occasion of the last prolongation of the period of operation of the Anti-Socialist law, demanded a settlement of the matter by the completion of the penal code, will decide to limit the popular rights as proposed in the bill and especially to render worse the position of the press by giving the Government a terrible weapon with which it can attack all Democratic, Freisinger and Ultramontane papers. The Gazette's article has caused much comment.

THE NEWFOUNDLAND FISHERIES.

PARIS, March 25.—A deputation has urged Premier Tirard and M. Spuller, minister of foreign affairs, to deal with the neutralization of the Banks of Newfoundland during the fishing season. The deputation suggested that the matter be considered jointly with the regulations for the prevention of collisions at sea in regard to which the American Government in 1883 proposed to enter an international convention. M. Spuller promised that he would communicate with the countries interested.

COMMERCIAL.

MONTREAL MARKET QUOTATIONS.

FLOUR, GRAIN, &c. FLOUR.—Owing to the late depression in the wheat trade, some holders of flour have reduced prices somewhat, sales being reported of city strong bakers at \$6.00, whilst others still report business of choice grades from Manitoba hard wheat at \$6.10. Buyers, however, are timid, and take only what is required for immediate consumption. Ordinary strong bakers flour is bought all the way from \$5.40 to \$5.75, and sales of straight rollers are mentioned at \$5.45 to \$5.65. These receipts of flour at this port during the past week were 5,458 bbls. Reports from the West report the flour trade as a complete standstill, many of the Ontario mills having shut down rather than manufacture flour at the prices at which the market is holding together too high in proportion to that of flour. Patent, winter..... \$6.85 to \$6.10 Patent, spring..... 6.80 to 6.40 Straight roller..... 5.40 to 5.60 Extra..... 5.00 to 5.25 Superfine..... 4.25 to 4.80 Cut down Superfine..... 4.00 to 4.20 City Strong Bakers..... 6.00 to 5.10 Superior..... 5.45 to 5.65 Ontario bags—extra..... 2.40 to 2.55 OATMEAL.—The market is quiet at \$2 to \$2.10 per bag for ordinary, and granulated at \$2.10 to \$2.20. BRAN, &c.—The market is steady at \$16.50 to \$17 per ton for bran, and shorts \$17.50 to \$18.50. Moulins \$24.

WHEAT.—Prices in Manitoba have declined 5c to 7c per bushel since we last reported on the 19th inst. Canadian spring wheat is now at \$1.20; red winter, \$1.20 to \$1.22; do. white, \$1.20 to \$1.22. CORN.—May delivery has been offered at 42c here and about, and we quote 51c to 52c as a float duty paid. FEAS.—Sales have been made in the Stratford district at 57c per bushel, but there is no business reported at 57c per bushel. May delivery about 72c bid, although some shippers say they could not pay over 70c per 60 lbs. OATS.—Receipts during the past week were 21,350 bushels. Sales of car lots have been made at 32c and 32 1/2c per bushel, and one lot is reported sold at 31c, but it is said that the purchaser could not be repaid. Advices from country points state that farmers still hold lots of oats. BUCKWHEAT.—Market quiet and prices more or less nominal at 50c to 55c per bushel. BARLEY.—Apart from the sale of 20,000 bushels of barley made by a Montreal firm for shipment to the United States at a very low price, we hear of no business to any extent, and quote from 52c to 55c. Feeding grades lower. SEEDS.—A few lots of timothy seed have been brought in by farmers and disposed of at about \$2 per bushel. Resales are reported at \$2.25. American timothy is quoted at \$1.65 to \$1.90 per bushel. Clover seed is quiet but steady at \$5.40 to \$5.75 per bushel, and 9 to 10c for No. 1. The sales reported by us and in the west last week should have read 6.25. Alsike 13c to 15c per lb.

PROVISIONS.

PORE LARD, &c.—There has not been any material change in the market since our last report, but the most steady, \$11.50 per cwt. as reported at \$16.50 in a jobbing way. In fact, there have been sales of Western in pairs at 9c to 9 1/2c per lb. Smoked meats are steady under a fair enquiry, and a good volume of business is reported at within our quoted rates:—Canada short cut clear, per bbl. \$15.25—16.50 Chicago short cut clear, per bbl. 15.75—16.00 Mince pork, Western, per lb. 15.25—15.50 India mince beef, per therm. 00.00—00.00 Mince beef, per bbl. 00.00—00.00 Hams, city cured, per lb. 00.112—00.12 Lard, Western, in pairs, per lb. 00.09—00.12 Lard, Canadian, in pairs, per lb. 00.10—00.10 Bacon, per lb. 00.11—00.12 Sausages, per lb. 00.06—00.08 Tallow, common, refined, per lb. 00.05—00.06

DAIRY PRODUCE.

RECEIPTS DURING WEEK, 1,195 pkgs. Fine fall creamery is in good request, and is taken in preference to fresh made dairy, sales of the former having been made in a retail way at 25c to 27c. New butter is arriving in small quantities, and is disposed of readily at 24c to 25c for the general run of receipts, \$11 extra fancy package commanding more. Western, there have been sales at from 17c to 18c to the local trade, a few single packages of selected goods bringing a fraction more. The market has a steady tone, with every prospect of old stocks being well cleared by the time the new receipts arrive in quantity. The sale of the 1,600 packages of Western butter last week in the West for Montreal account as an f. o. b. price which was private. Creamery—Finest..... 26 to 27 Fair to good..... 20 to 24 Eastern Townships..... 20 to 23 Richmond..... 17 to 19 Renfrew..... 17 to 19 Morrisburg..... 18 to 22 Western..... 17 to 18 Kanouraska..... 18 to 19 ROLL BUTTER.—Receipts have found a ready market at good steady prices. Sales of fine Western in bbls. being reported at 18c to 19c, and of Morrisburg in baskets at 20c to 21c. CHEESE.—The shipment of the cheese from here last week were 15,185 boxes, 8,302 boxes of which went to Montreal, and 1,778 to New York and Boston, and it is supposed the liberal shipments during the past few weeks has caused the drop of 1c 6d in the Liverpool public cable since our last report to 55c 6d. Further sales of rough lots have taken place in the West during the week, so have mostly all the cheese west of this city have been disposed of. In this market prices range from 11c to 11 1/2c for finest, 11c for white, and 11c for colored.

COUNTRY PRODUCE.

HOGS.—The market has weakened considerably on strictly new laid stock during the past few days, and owing to large arrivals of American eggs, sales of which have been made as low as 13c to 14c, new laid Canadian being quoted at 14c to 15c in round lots. These prices show a decline of fully 2c to 3c on the week. Of course for single cases a little more money might be had from the market, but with a weak tendency, owing to continued mild weather and importations from the States. BEANS.—Market quiet with sales of white medium at \$1.25 to \$1.70 per bushel as to quality and quantity. HONEY.—The market rules quiet and steady at 14c to 15c per lb for Western white clover in comb, extracted sales at 10c to 12c in pails, and imitation honey at 9c. MAPLE SUGAR AND SYRUP.—About 30 tons of new maple sugar and syrup were received by the Dominion Express alone, and prices tumbled rapidly, holders selling syrup at 70c to 75c per can. A number of cases of sugar were disposed of at 8c to 9c per lb, and one large lot sold as low as 7c.

HOPS.—Some holders appear to be very confident as regards Canadian hops, and look for much higher prices, whilst buyers on the other hand expect a lower market. One large holder is offering choice Canadian at 22c, and we repeat last week's quotations as follows:—18c to 22c for fair choice old, 6c to 10c.

HAY.—Loose has been sold at \$10 to \$11 for good to choice Timothy, and dark cow hay at \$8.50 to \$9 per ton. Fresh hay is firm at \$12 to \$13.50 per ton for No. 1, and \$12.50 No. 2. In Toronto sales of No. 1 have been made at \$14.50 to \$15.50, but the supply is still plentiful in that city.

ASHES.—Market quiet first pots at \$4 to \$4.05, seconds at \$3.55 to \$3.60, and pearls at \$5.35 per 100 lbs.

FRUITS.

APPLES.—The market for choice soured fruit is firmer, sales of round lots being reported at \$1.75 to \$2, a car load being reported sold at the latter figure for British Columbia. Here prices are quoted at \$1.25 to \$1.50 for round lots of ordinary stock, and fancy long keepers are quoted at \$2 to \$2.50 as to quantity.

EVAPORATED APPLES.—Jobbing lots 7c per lb in 50 lb boxes, round lots 5 1/2 to 6c. DRIED APPLES.—4c to 5c as to quantity.

ORANGES.—Florida at \$4 to \$5.50 per box. Valencia at \$4.75 to \$5 per case, and Java at \$2 per half box. Bloods \$2 per half box, Messina \$2 to \$2.25 per box, and biters \$3.50 per box.

LEMONS.—Moving more freely at \$2 to \$2.50 per box, very fancy being quoted at \$3 to \$3.50. DATES.—Larger brands in boxes 5c per lb. Kadrawe at 5c, Hallowe at 5c per lb.

FIGS.—Bag figs 4c per lb, and layer in boxes 9c to 10c. Crystallized figs, crown brand, 17c to 18c per lb.

NETS.—We quote walnuts, Grenoble, 12c to 12 1/2c per lb; Bordeaux 8c, Chili 8c; almonds, Turkish 8c; Sicily 9c; almonds, hardshell 11c per lb. Brazil nuts, 1 1/2c; Brazil nuts, 2c; pecans 2c to 3c; peanuts, Virginia 8c to 9c, Tennessee 7c per lb.

POTATOES.—The market remains easy under free offerings, and prices have a weak tendency, car lots being almost unobtainable although offered at very low figures. Sales in lots of single bags are reported at 4c to 5c.

ONIONS.—Offerings are ample for all requirements, and prices rule in buyer's favor. Spanish 80c to 90c per crate, Montreal reds 75c to \$1.25 as to quality, and Western yellows \$1.25 to \$2.

GENERAL MARKETS.

SUGAR MOLASSES, &c.—Raw sugar very firm at the late advance, and refined following it, the yellow having advanced 8c to 10c from lowest prices, being now quoted at 5c to 6c, and granulated 7c to 7 1/2c. Barbadoes molasses, 35c to 38c as to quantity, and other grades in proportion.

FISH OILS.—There is no change in this market, the demand being firm and prices steady. Newfoundland cod oil is firm at \$4 to 4 1/2c as to quantity, and Halifax at 37c to 38c. The sale of 100 lbs of Halifax oil was made at 38c. Steam refined seal oil is also steady at 48c to 50c as to quantity. Cod liver oil, 60c to 65c for Newfoundland, and 90c to 95c for Norway.

FRESH FISH.—Haddock has come in more plentifully and at 20c per lb, being 2c higher since our last report with sales at 22c to 23c. Fresh British Columbia Salmon 12c to 15c per lb. Fresh herring are lower with sales at 50c to 70c as to quantity.

PICKLED FISH.—There has been a good demand for green cod as at former quotations, namely, \$5 for large and \$4.50 to \$4.75 for No. 1 ordinary. Stocks have been pretty well cleaned up, under a good Lenten demand. Dry cod has been sold at \$4.25 to 4.50, and is very plentiful. Sales of round lots of Labrador herring are reported at under \$5, and we quote \$5 to 5.25 for smaller quantities. Sea trout \$10 to \$11. Newfoundland salmon 12c to \$13 per bbl. British Columbia salmon \$12.50 to \$13 per bbl.

THE POTATO TRADE.

During the past few weeks holders have made great efforts to work off their supplies in view of the large receipts expected this spring, and prices in consequence have had a drooping tendency. Country holders who refused 60c per bag for their potatoes last winter in car lots, put them into store here and have been reselling at 50c since the 1st of Feb. It is reported that a large quantity has been offered so far as 37c per bag, but car lots could be bought at 40c laid down here, and quotations would range from 40c to 50c as to quantity.

MONTREAL STOCK YARDS, POINT ST CHARLES.

The receipts of live stock for week ending March 23rd, 1899, were as follows: Cattle 252; sheep, 43; hogs, 6; calves,