

RACIAL AND SECTARIAN PREJUDICES.

SOME REFLECTIONS by "ORUX."

In last week's issue I read the notice that had been published in the secular press calling a meeting of the English-speaking members of the Bar, to discuss resolutions in connection with the expected appointment of a successor to Hon. Justice Wurtle, on the King's Bench. That notice is so clearly worded that there can be no misconception regarding its purpose—the object of the meeting being to insist upon Protestant rights being respected in this province. It is no business of mine to deal with the details of the question brought before that meeting, nor would I wish to write affect, in one way or the other, the ultimate result. My purpose is not to discuss the merits or demerits of the case, nor to hazard any opinion in regard to the propriety of making the appointment, the rumor of which caused the leading Protestant members of the Bar to enter an energetic protest. I do know, however, that there are an equal number of Catholic lawyers in Ontario to sign and publish such a notice, under like circumstances, they would at once be branded as fomentors of discord and sectionalism. The fact of this very unpleasant contention having received so much publicity has made it serve, to my mind, as an illustration of the dangers that threaten, even from the most unexpected quarters. No person will deny that the notice contained either too much or too little; it should have been couched in language that would not stamp the course proposed with the seal of sectionalism, or else it should more fully explain that which is apparently left to be understood.

DIVIDING LINES.—An interesting and a highly useful study would be the composition of our Canadian population. There are so many dividing lines, and these lines so cross and recross each other that it becomes no easy matter to analyze the component parts of the Canadian nationhood. There are geographical lines separating provinces from province, and disassociating them in some instances equally as much as well as combining them in other affairs. There are political lines that are far more diversified than may be at first imagined. The great central dividing line between the two important political parties runs from one end of the Dominion to the other; but it has its side-lines, like a vast railway system, that belong to each particular province. There are social lines that are not dissimilar from those that obtain in other lands, particularly in colonial countries. There are the race lines, some of which are very distinct, others not quite so pronounced, but all serving to checker our Canadianism in an exceptionally variegated manner. Then come the religious and denominational lines, which are still more tightly drawn than any or all of the others. With this complicated puzzle before them, Canadians have the task of building up a future country and of making it worthy of a high place in the category of nations. True Canadian patriotism, therefore, should tend towards the smoothing down of all these ridges of separation, the harmonizing of all these elements, the effecting of aught that might tend to create antagonisms where mere differences of principles, ideas, or sentiments exist. Any movement that would tend to deepen these lines, to render them more emphatic, more distinct, cannot fail to produce results that must militate against the Dominion's future.

RACIAL DIVISIONS.—As to the race lines they must always exist to a considerable degree, unless some optimistic seer can foretell a time when the results of inter-marriage would, after many generations, obliterate every trace of them. There is one line that is necessarily very distinct, and the more so because it has a different language on either side of it:—French and English. But across the English-speaking section run other lines, that are purely national, dividing that element into sections of English, Scotch and Irish. I am not attempting any essay upon the union of races on our soil, but I cannot refrain from stating that it is not only possible, but has been proven by experience to be most practicable to so merge the national differences in a grand and united spirit of Canadianism. There is no necessity for any one race to forget its past, to ignore the land of its ancestors, to neglect its traditions, no more than it is necessary that it should abandon its peculiar customs or uproot even its predilections and prejudices. In fact, no race can do so, nor would it be just or reasonable to demand such a sacrifice from its sons. But there is no reason why the enmities and harsher antagonisms of the old world could not be allowed to sink in the ocean and a spirit of mutual

understanding transform contention into emulation, strife into rivalry on this new soil. The French-Canadian who could become re-erect as far as his language and traditions are concerned could never be relied upon as a sincere and patriotic lover of this Dominion. The same applies to the different sections of the English-speaking element. What seems to me to be the darkest cloud of menace upon our horizon is this rush, or grab for office. The system of patronage appears to be abroad over all the Dominion, and it is both selfish in its origin and destructive of all harmony in its tendencies. The moment some place of emolument looms up, the racial antagonisms that should sleep forever in the tomb of the by-gone, spring into a fevered and fitful life, threatening the wholesale ruin of this splendid confederation. In every action performed, in every word uttered or written, with a view to bringing out the finer characteristics of each race and of destroying the hydra of enmity, I behold an act heroic or an expression patriotic. The only course that any true Canadian can pursue is to accord to every other race the same rights and privileges which he demands for his own; any other line of conduct must necessarily prove fatal. He may be a giant in strength, in influence, in social, or political power, but the moment he undertakes to shake a single column in the structure of this confederation, like Samson of old, he will find that he has tumbled down the entire edifice upon his own head.

RELIGIOUS LINES.—If it is so necessary to preserve racial harmony, what am I to say of those who awaken religious strife? I am now treading on delicate ground, and while being most pronounced and positive in my views and principles, yet I would not offend the most delicate susceptibilities of any citizen of Canada. It is unnecessary that I should dwell upon the evil results of religious antagonism. There is no reason why a man should not be firm in his faith, bold in defence of it, and uncompromising in all that concerns his conscientious belief. The man who is true to his Church, faithful to fulfil her precepts, obedient to her teachings, exact in the practice of his religion is not a bigot. He becomes a bigot when he seeks to injure his fellow-man, in any way, on account of a difference of faith. The bigot carries his religion into every arena and refuses to others that which is his due merely because they do not belong to his Church. I will not speak of any other creed line than

AMERICAN CATHOLIC SOCIETIES UNITE.

HEARTS AND HANDS.—If proof were wanting, says the "Catholic Columbian," that the Catholic unity of the United States can unite in earnest purpose and high endeavor it is found in the magnificent gathering of Catholic men engaged at this moment in Cincinnati in perfecting plans for the federation of the Catholic societies of this country. Earnest, high-minded, intelligent workers, the difficulties that were said to be insuperable have been surmounted, conflicting elements have been reconciled, and an entente cordiale established which makes federation an accomplished fact.

The delegates present number about 500, representing sixteen states and organizations, whose aggregate membership approximates 600,000 men. With the enrollment of other states which is sure to follow the successful issue of the first convention, an army of a million men, it is confidently expected, will march under the banner of Catholic Federation.

AT THE CATHEDRAL.—The religious services preliminary to the opening of the convention were held in St. Peter's Cathedral, the delegates being escorted from headquarters by the Second brigade of the Knights of St. John, headed by the St. Cecilia band and a platoon of police. Pontifical High Mass was celebrated by Rt. Rev. I. F. Horstmann, of Cleveland; Rev. A. M. Quatman, archpriest; Rev. L. A. Tieman, deacon; Rev. Dennis Tarpin, subdeacon, and Rev. E. A. Davis, master of ceremonies. The Most Rev. Archbishop Elder occupied the throne, and was attended by Rev. F. X. Dutton and Rev. Joseph Pichsneider, D.D. In the sanctuary were the Rt. Rev. S. G. Mays, rector of Green Bay, Wis.; Rt. Rev. J. J. McFaul, Bishop of Trenton, N. J.; Rt. Rev. C. P. Maes, Bishop of Covington; Monsignor Murray, Vicar-General; Monsignor Albrinck, Vicar-General; Monsignor Bromart, rector of Wheeling Cathedral, and a large number of local and visiting priests. The music was excellently rendered by the regular Cathedral choir.

At the conclusion of the Mass the Rev. M. J. Lavelle, rector of St.

the one which separates Catholics from Protestants. As far as the inter-denominational differences of Protestantism are concerned they are of no consequence in this issue, since they all vanish the moment the race is between any one of them and the Catholic element.

WHO IS A BIGOT?—He is the one who will not employ a man of another religion, merely on account of that man's faith; he is the one who will do an injustice to his neighbor, depriving him of some right, curtailing his advantages, or otherwise frustrating his legitimate designs, for no other reason than that of his creed; he is the one who carries his religion into every sphere of life, not as a shield to safeguard his own prospects, but as a spear to wound and cripple all those with whom he comes in contact. The most deadly enemy of our Canadian nationality is bigotry. It engenders strife, it effaces friendship, it kills mutual respect, and, like the pestilence of Java, it spreads its branches towards the sky, but withers and blasts the soil that gave it birth. It becomes a duty on the part of every real well-wisher of this land to avoid, as he would that which is venomous, the slightest occasion of awakening the religious animosities, or clashing with the susceptibilities of those who are our fellow-citizens, with whom we must live, and deal, and work, even though they differ from us in matters of faith.

A DISCORDANT NOTE.—Filled with these ideas, animated with these sentiments, very naturally the "notice," to which I referred in opening, grated upon my nerves and sounded such a discordant note in the grand harmony of Canadian patriotic devotion, that I could not refrain from basing thereon these few remarks. That certain societies, denominational bodies, national associations, fraternal or other combinations should persist in claiming that they consider to be their rights—on either race or creed grounds—is very easily understood, and may be considered excusable, no matter how undesirable. But to my mind there are sections of the great social organization that should be above the most indirect and most distant influences of bigotry. One of these is decidedly the Bar. Like the medical, or any other liberal profession, that of the law should know no narrowness, no petty prejudices, no spirit of disunion. For the English-speaking members of the Bar to seek what they believe to be their just claims to patronage and emolument, to office or dignity, is undoubtedly their right that no person will deny them; but to do so by insinuating, in fact by openly asserting, that the rights of Protestants are endangered or are unrecognized in this program, is simply to "play to the galleries," to parade the skeleton of bigotry before the eyes of all in partial outlook, and to stir up a spirit that is most certain to work the ruin of our grand Confederation, if it be not exorcized by the sterling patriotism of the public.

Patrick's Cathedral, New York, gave a brief address of welcome to the delegates, and in words of burning eloquence, endorsed the object of the gathering. His text was: "Oh, how beautiful and how delightful to see brethren dwell together in unity. The preacher began by regretting that Bishop McFaul, of Trenton, was prevented from addressing them by a throat affection, and deploring also that only the previous evening he had been notified of his appointment to fill the bishop's place. However, he would be inspired, indeed, who could not find inspiration from the subject and occasion to speak at least a few words.

Every association of men for mutual benefit is deserving of the encomium of the Psalmist—may, it is deserving of more, because the praise of the Holy Spirit goes out from the spire of every church and will. What, then, is the merit of the work you are doing to-day, striving to bring together the representatives of all the Catholic societies throughout the land and endeavoring to make a clasping of hands and joining of hearts, to make them a unit for God and country and truth? It is something to put comfort and courage and hope into the heart of every Catholic, of every American—yea, of every human being throughout the world. And yet if we view it from its intrinsic worth and advantage, the wonder is that federation was not an accomplished fact from the beginning, instead of being attempted now. The public spirit underlying the federation idea is the spirit of Christian charity, the spirit of our national constitution, the spirit of the times in which we live. The speaker went into many details in support of this assertion.

He then asked the question, what shall be the work of the federation? With difficulty can we say what it shall not be. It will spread charity and good feeling among the Catholics of the whole country. It will cause friction of brains, and interchange of experience, enabling the weak to learn from the strong and the strong from the weak. It will enlarge the membership and extend the sphere of all societies. It will foster the Catholic press, literary and truth societies. It will improve methods of organization and management. It will discover needs of

the people yet undreamed of. It will foster public spirit in all subjects among our people, doing away with provincialism.

May God bless and prosper this work. May He endow it with the blessings of charity, justice and wisdom. May its work go on increasing with the years, and may its success be greater than its most ardent friends would dare to-day even to dream!

His Grace, the Most Rev. Archbishop, then followed with a few words of friendly counsel, and dwelt at length on the benefits of the contemplated union. He gave his heartfelt blessing to the undertaking and to the delegates.

The singing of the "Te Deum" in unison, with band accompaniment, closed the Church services.

AT THE AUDITORIUM.—With the same imposing escort of uniformed Knights, the delegates proceeded at once from the Church to the Auditorium, for the formal opening of the convention. Seated on the stage were the Archbishop, several bishops, the Governor of the State, the Mayor of the city and other dignitaries, besides the officer of the Federation. Professor Anthony Matre presided at the preliminary session and graciously introduced His Excellency, Governor Geo. K. Nash, who had journeyed from the Capital City to extend the hospitalities of the state to the Federation. His appearance was the signal for an ovation, and the enthusiasm of the audience found vent in prolonged applause and cheers. In extending a welcome to the delegates the Governor said substantially that it gave him great pleasure to have the honor of welcoming them. "The moment I entered the hall," he said, "I knew there was happiness here and I knew that our state would be better for your having been here. Your purposes, to promote education and patriotism, will have the commendation of the entire state, and we are sure that at all times you will uphold the hand of your rulers in all lawful reform. If you have your way the people of the country will not long be cursed with anarchy." He hoped their sessions would be successful and profitable and would extend their beneficent influence to all they represented.

Mayor Fleischmann was then introduced and greeted the delegates felicitously, emphasizing his welcome by turning over the key symbolic of Cincinnati to President Fries with the injunction that he was free to do with it what he would.

In acknowledgment of the amenities there was a response by Hon. T. B. Minahan, president of the State Federation, who carried the convention by storm by his masterly presentation of the true purposes of the Federation.

KEYNOTE OF CONVENTION.—Mr. Minahan said: Misrepresentation has led to some misunderstanding of the movement now crystallized into this national convention. Meddlesome mischiefmakers assume that our presence here has some sort of political significance. They are even those foolish enough to imagine we intend forming a Catholic party. How preposterous all such arrant and malicious nonsense is!

If a reply more complete than the open sessions, the actual deliberations of this convention; if an answer more emphatic than I have given most earnestly say to both timid friends and misguided enemies—neither the fears of the one nor the hopes of the other can ever be realized. We have absolutely nothing to do with politics, good or bad or indifferent, neither shall politicians of any persuasion ever share in our councils.

petuants that it may assist in the work of all other citizens in shedding a brighter and holier light upon the stars on the flag.

He uttered and absolutely mistakes who would construe this uniting of our societies to mean the stirring up of strife or the antagonizing of other citizens who differ from us in creed. The work we contemplate knows no other motto than charity, kindness.

No one, more than we do, realizes that "The edifice of moral and social improvement which we aim to build can never be erected on the ruins of charity." We believe that intelligence, education, patriotism, Christianity are all sufficient to adjust in the best and wisest possible way all our really unnecessary misunderstandings.

So much has been said of what the belief and practices of Catholic citizens are not, we especially aim to practically illustrate what they really are. So far from antagonizing any class of our fellow-citizens we cannot better express our own sentiments than by quoting and paraphrasing the historic utterance of Abraham Lincoln: "We are not enemies but friends. We must not be enemies." Though prejudice may at times have strained it, must not break the natural bonds of affection that should bind all Americans together. The mystic chords of memory stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land will surely touch the better angels of our nature.

"With malice towards none and with charity for all," we hope to so commend our actions to the respect and the esteem of all our fellow-citizens that the day will not be long delayed until the white hand of broad and true Americanism will reach out and pluck from beneath the fair rose of our freedom the last withered thorn of narrow-minded prejudice and ignorant bigotry.

OTHER SPEECHES.—Judge Fitzgerald, of New York, now gave a response to the many speeches of the day. His opening phrase was: "The American Federation of Catholic societies would be most ungrateful if it did not express its more than thanks for the welcome accorded by the Queen City of the West, the efforts on the part of the Governor who left his home to be present; the effort made by the Mayor of the city, who left his busy office, and we hope and pray that the proceedings will redound to the credit of the city and state and the whole country. If need come, the civil officers will find that there are no more loyal supporters of the Stars and Stripes than the members of this society. Socialism and anarchy can never have a part in this body, but in every place it will be the duty of the society to put down this crying evil in this great country. I can not enlarge upon what Mr. Minahan has said in explaining the object of the order, but I desire to emphasize the fact that the corner stone of the Federation must be built upon devotion to the Stars and Stripes. We will prove that the Federation stands for something in America, and none can be more devoted friends of law and order.

After a brief address by President Fries, expressive, on behalf of the convention, of appreciation for the kind words of welcome, and of cordial endorsement of Mr. Minahan's words the bishops present responded to calls. Bishop Maes said: "No priest in America, no Catholic in America, appreciated so much the objects of the Federation as the bishops." Bishop Horstmann recalled the famous "Katholik Tag" as observed in Germany, citing the particular instance when the successor of the noble Malinkrodt, Windthorst, was one of the speakers. As he appeared on the rostrum, his first words were: "Gelobt sei Jesus Christus!" (Praise be to Jesus Christ), and 3,000 men responded, "Forever and forever." That is to be your keynote, and may charity and the love of God abide with you in your councils.

As the name of Bishop McFaul was announced as the next speaker, the delegates arose as one man, and he was greeted with tremendous cheering. His views on federation were set forth in a carefully prepared paper, which was read by the Chancellor of Trenton diocese, the Rev. Dr. Norris, Bishop Messenger, another of the earnest advocates of the movement, promised to address the convention at a later session, and on his motion adjournment was taken until 3 o'clock.

FIRST REGULAR SESSION.—The convention was called to order by President Fries, and after prayer by Rev. Dr. Lavelle, preceded at once to business by the appointment of William J. Russell as sergeant-at-arms, and naming of the committees, which were as follows:—P. McKenna, chairman, and Messrs. John J. Hagus, Denver, Colo.; H. J. Jochenis, Quincy, Ill.; Colonel Reif, Lawrenceburg, Ind.; William J. Drannagan, Emmetsburg, Ia.; J. P. Butler, Topeka, Kan.; Fred Fisher, Covington, Ky.; Lauder M. Roth, Kenner, La.; J. J. Dalrymple, Fortburg, Md.; Rev. Thomas Parver, Denver, Colo.; Rev. Stanislaus Geominski, Gladstone, Mich.; William E. Cawley, Ferguson Falls, Minn.; D. D. O'Gorman, St. Louis, Mo.; Rev. A. R. Koopman, Montana; Roderick J. Kennedy, New York; James Barry, Lima, Ohio; James T. Flynn, Philadelphia; A. L. McElree, Ft. Worth, Tex.; J. C. Currie, Montpelier, Vt.; J. C. Currie, Cliff Top, W. Va.

On Constitution—Judge Thomas W. Fitzgerald, New York, chairman; Peter Wallrath, Evansville, Ind.; E. L. Faulhaber, Cleveland, Ohio; F. W. Immekus, Pittsburg, Pa.; Anthony B. Dunlap, Cincinnati; John A. Kuster, Columbus, T. P. Minahan, L. J. Kaufmann, M. B. Mooney, G. W. Gibbons, Philadelphia; Thomas H. Cannon, Philadel-

J. P. Lauth, Chicago; Rt. Rev. Bishop McFaul, Trenton; Rev. H. Wall, E. D., New York, and Rev. Dr. Norris, Ocean City.

On Rules—William H. E. Keenan, chairman; Judge Shine of Covington; Rev. J. P. Pfleger, of Buffalo; J. E. Cluett, of Trenton, and P. A. Hart, of Bryn Mawr, Pa.

On Resolutions—Senator J. J. Coyle, of Philadelphia, chairman; Messrs. Nicholas Gomer, of Duquesne; Theodore Thiele, of Chicago; M. J. Kane, of Buffalo; E. D. Rorodon, of Anderson, Ind.; Rev. J. J. Carton, of Delaware; Rev. M. J. Lavelle, New York; William A. Manning, Cleveland; T. H. Lienenach, Dayton; H. P. Downey, Terre Haute, Ind.; Paul Mueller, Ohio; Rev. H. A. Buschard, of Michigan; J. F. Mangie, Minnesota; Miss Minnie Durham, Ohio.

Committee on Press—Alphonse G. Koebler, New York, chairman; Messrs. E. Vasey, Lima; Henry J. Andrews, Detroit; P. Cassidy, Philadelphia; A. J. Dittich, Cincinnati, and Rev. M. L. Guttnick, Madison, Ind.

An animated discussion on the various interests involved in the Federation, and the representation of the fifteen constituent committees by friction would be expected, was participated in by P. H. McGuire, of Pittsburg; T. H. G. Goidon, of Chicago; W. M. Fogarty, of Indianapolis; Judge Shine, of Covington, and others. The Pittsburg motion prevailed, and it was decided that of the fifteen members constituting that committee the first three represent independent organizations, three diocesan and local federations, three state federations, three national bodies, and the remaining three the clergy. P. A. Hart, of Bryn Mawr, Pa., and E. F. O'Connor, of Cincinnati, were appointed assistant secretaries.

The secretary was ordered to send a cablegram to the Holy Father expressing the devotion of the members to the Holy See, and asking his benediction on the deliberations of the convention. A telegram was also sent to President Roosevelt pledging his loyalty as citizens of the Republic.

WEDNESDAY'S SESSION.—Another executive session was held on Wednesday when the proposed constitution was discussed section by section. At the evening session a paper was read by the Rev. Dr. Mackey, rector of the Cathedral, on "Political Socialism," in which the sophistries of that cult were exposed and dangers to state and church pointed out.

The convention closed on Thursday evening with the election of officers and the naming of the time and place for holding the next convention.

LIFE IN HARTFORD SIXTY YEARS AGO. It may be that reminiscences of Catholic life in the good old pioneer days on this continent possess a charm for us because whenever the opportunity occurs to recount any incident or story of those days we gladly avail ourselves of the occasion to do so. In the last issue of the "Catholic Transcript" of Hartford, Conn., Judge McManus contributes a pen picture of the customs in that district, sixty years ago, from which we take the following interesting extracts: He says—

Since I began my vocation, taken I have ranged of a variety of I may have truly that might be a sively to others done so with a upon privileged neither a physician matters pertaining health, still I my own upon the ies, their origin the best prevent may be entirely person is obligate much less to act might just possi fall a hint that poses of all wh and well-being a heart.

We have a lan-pox cases in Mo the civic health cases last week, ive houses were It is absolutely exact condition gard. We have other places; B other cities do States and in C fected than Mo does not change fact remains the cases in the cit I know, from for my next do- two cases in h Health Department, sible precaution an immensity the spread of th I am aware which I refer, w the nature of th known, civic p tion of the p sion removed, t the house disin in front and o night and day t sion from appro kingly creditabl but it does not the smallpox h that house, Th get the disease they cannot be lutely prevent i this point that which I happen vate theories.

It is universa mate in the wor ada. I refer in the Canadian w the most severe something invigin in the air. I found elsewhere, Russia. We wa ter days, when the atmosphere clouded. The da riads are the November and I reason that win most healthy of The vapors th from the refuse matters, cannot winter months made about unc alleys, and see heard in the w everything, even objects, may be seen. We have, for the ti them uninjuriou emics, or contag be absolutely u during the win comes it the (for example) r, persistence in sun selects the cold for its ravages; found in the st the yards) in such cannot be say that the di Granted that so elsewhere on th ples in those i sickness is brow not a few cases districts, village is quite possible winter exists as In fact, the rea the stronger w not appear di country distri not do away. every time I with this featu ble commenced January, and spring.

Well! I have n the subject. I more than I elsewhere on th made it my bu general domesti zens, to note th habits as they pelined to take found that, wit of our household is entirely differe obtains in summi cult for me to my idea by gen have to explain an example.

For over a ye window of a ce side of a hon well as the side house. Both the pled by emine

ST. BRIDGET'S NIGHT REFUGES.—Report for week ending Sunday, 15th Dec., 1901.—Males 296, females 69. Irish 175, French-Canadians 145, English 20, Scotch and other nationalities 18. Total 555.