

THE CATHOLIC RECORD

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Catholic Record.

London, Sat., Feb. 11th, 1888. THE SEPARATE SCHOOL LAW.

The Mail is very much troubled concerning the welfare of the Catholic Separate Schools of this Province. For nearly two years that journal has been engaged without success in the work of endeavoring to excite an agitation for the abolition of Catholic Schools in Ontario, or at least to cripple them by reducing them to a state of inefficiency; but now, fired with a sudden anxiety for their prosperity, he has taken to recommending measures for putting them into better condition.

To the supporters of Catholic Schools in Ontario, it will be no great recommendation of these two improvements of the Separate School law, that it is the Mail that recommends them, and if any further proof were needed than the known hostility of that journal to the best interests of Catholics, that it wishes these amendments for the express purpose of injuring Catholic Schools and of destroying their efficiency in the very purpose for which they have been established, the Mail furnishes that proof in the very article in which he discusses the subject. He states that his object is ultimately to cause Catholic ratepayers to abandon the support of Separate Schools, for the Public Schools. This object is proclaimed when he says that Mr. Mowat "had no right to employ the machinery of the State in curtailing the free choice of the parent, or in siding the hierarchy to coerce their flocks into supporting the Separate Schools."

Every one acquainted with the School Laws of the Province knows perfectly well that these statements which have been so frequently dinned into our ears by the Mail are false; and well the Mail knows this too. Whatever coercion there is in the case is applied to Protestants, who cannot become supporters of the Catholic Schools, even if they wish to do so: while the existing law gives full liberty to Catholics to transfer their taxes to the Public Schools, whenever they desire it. The Mail's object in harping on this thing is to get transferred to the Public Schools all taxes of Catholics who by any accident omit certain vexatious formalities which the Mail desires to impose on them before they can become Catholic School supporters. These vexatious clauses existed in the past, and it was found that, as a consequence, many Catholics who wished to be Separate School supporters, found themselves rated on the Public School tax roll, and were obliged to pay their taxes to the Public Schools from which they received no benefit. This is the state of affairs to which the Mail desires to return. The Mail misrepresents the matter entirely and knowingly when it pretends that Catholics are coerced "by the machinery of the law" into being Separate School supporters. "The machinery of the law" is such that Catholic Separate School supporters have every facility to support the Public Schools if they see fit, and as we have said above, the only ratepayers who are "coerced" out of the liberty of choosing their schools, are the Protestant ratepayers.

The Mail's talk about the hierarchy "intimidating their flocks" is equally mendacious. It is the duty of the hierarchy and the clergy to inform their flocks of their moral obligations; and among these is the obligation of educating their children religiously. They certainly inform their flocks of this in accordance with the words of Holy Scripture: "Forget not the words that thy eyes have seen, and let them not go out of thy heart all the days of thy life. Thou shalt teach them to thy sons and grandsons," etc. (Deut. iv. 9) "Fathers, provoke not your children to anger: but bring them up in the discipline and correction of the Lord." (Eph. vi. 4.) But are not the Protestant ministers of Ontario at this moment in the act of intimidating the Catholic clergy in this?

The Catholics have long since made up their minds as to the character of the religious education which ought to be imparted to Catholic children. The Protestant Ministerial Association have at this moment a committee at work considering what kind of religious education they can agree upon for Protestant children, and the Mail has virtually engaged to support them in their demands when they come to a definite conclusion. If they expect the Catholics of Ontario to adopt their programme they will find themselves much mistaken. The Mail is endeavoring to coerce us to this, and herein lies the secret of its cry of coercion against the Catholic hierarchy. But we have said enough on this point, to expose the Peck-suffian interest which the Mail takes in Catholic education.

As regards the employment of religious orders for teachers, the Mail's gratuitous advice has not been asked. If Catholics are satisfied that religious communities who devote their lives to the purpose of fitting themselves for the duty of educating children, are suitable teachers, Protestants have no right to complain. The fact of these teachers being associated in one community, ought not to be an obstacle to their being appointed as teachers, and their being so associated inflicts no more injustice on lay candidates for similar positions, than would be the case if the members of the religious orders laicized themselves and became, as laics, competitors for teachers' positions. There would be, in the latter case, no injustice, and injustice is surely not created by the fact that for religious purposes they are united together as a religious community. The Mail says that they are injured by the competition of the religious orders, "who, it is pretended, are incompetent to fill the position they occupy. We are quite satisfied that the religious teachers who are engaged, chiefly in the cities and some large towns, are fully competent, and the reports of the school inspectors will bear us out. It does not appear that there have been any well-founded complaints, such as the Mail pretends that lay teachers have made. We remember that some years ago an anonymous writer did make some complaint of this kind in the press; but if this is to be taken as establishing the case, the public schools must be in a very deplorable condition; for scarcely a week passes that we do not find complaints of some kind coming from public school teachers.

As regards the adoption of the ballot for Catholic school trustee elections, there seems to be no religious principle involved in the choice either by open vote or ballot. But it is not true, as the Mail says, that the laity complain that through the open vote the clergy have too much influence. Priests are frequently elected to the Trustee Boards, because they take great interest in the welfare of the schools; and as Trustees their votes represent the voice of the laity. We have not yet heard of the case where a priest was elected by "intimidating" the voters; nor have we yet heard that the laity of any single locality have declared that they have been in any way intimidated in the Catholic school elections. Hence the Separate School supporters are quite contented with the present open vote. If they wish for the ballot they are quite able to make themselves heard without commissioning the Mail to speak for them.

Notice of motion has been given by a member of the Toronto Separate School Board, to petition the Legislature to substitute the ballot for open voting at the Separate School elections. We do not know what action that Board may take, but we protest beforehand against the School Board of Toronto, or any other single locality, assuming to speak in the name of the Separate School supporters of Ontario. We are confident that the good sense of the Toronto School Board will prevent them from taking such a course. Their adoption of the resolution which appeared in the public journals would put them into the position of the "three tailors of Tooley street" who began their celebrated manifesto with the words: "We, the people of England."

The Mail blames Mr. Mowat for "his refusal to permit the use of the ballot in Separate School elections," and says that "no Liberal can justify" him in this. It will be quite time enough to blame Mr. Mowat, if he refuses the authorized request of the Catholics of Ontario. We are not aware that any such request has been made to him; but if any Tooley street tailors have ever made such a demand, it was very right for Mr. Mowat to treat it with contempt. It seems to us that the Mail is as much out of place when he pretends to speak for the "Liberals" as when he speaks for the Catholics of Ontario.

It was first announced and afterwards denied that on the occasion of Mr. Gladstone's visit to Rome he would have an audience with the Pope. The Daily Chronicle states now positively that the audience will take place. It will be a private audience, just such as is granted to other foreigners of distinction who are received at the Vatican.

DROMORE.

The suppression of the Home Rule meeting at Dromore, Co. Tyrone, by the Government, was one of the most cowardly, lawless, arbitrary, and stupid measures which a tyrannical Government could perpetrate. Mr. Herbert Gladstone was to speak at the meeting, and no doubt the Government were under the impression that they would be doing a clever action in preventing him from being heard in favor of the Liberal policy—especially in Ulster, where also they have any considerable number of supporters. It was pretended, when the Coercion Act was passed, that it would not be used for the purpose of repressing political meetings, or discussions, not even meetings of the National League where it was purely political, but only where it was necessary in order to suppress riots. There was no pretence that the Dromore meeting was for criminal purposes; hence there could be no reason for its suppression. Its object was to explain the principles of the Liberal party, and to vindicate them. Surely if there had been a criminal purpose, Mr. Herbert Gladstone and the other prominent Englishmen and Protestant Irishmen who were to take part in it would not have committed themselves to it. We shall not speak here of the Catholic gentlemen, who were fully as high minded and order-loving as the Protestants we have referred to, because the Coercionists are fond of representing the Catholics of Ireland as being all engaged in one treasonable design, except the few who depend upon the Castle for their means of living. It is clear, then, that it was not the commission of crime that the Government feared would result from the holding of the meeting that induced them to proclaim it. What, then, induced them to violate that Charter of Rights which is the British subject's pride and boast? Why was Dromore adorned with the Queen's arms pasted on every wall on the morning of January 7th? Why were the streets of the village swarming with police and soldiers, horse, foot and dragoons, ready to bludgeon and shoot down peaceable citizens? Evidently to prevent the people of Tyrone from hearing Mr. H. Gladstone. For this cowardly purpose the Cabinet were willing to adopt an arbitrary course contrary to the laws for which they profess unbounded respect. For this the soldiers were billeted on an unwilling people.

Of course the Government would not proclaim to the world the true reason for their action. This would brand them with the infamy of their cowardice and lawlessness, by their own confession. They must therefore find another reason which would conceal their real motive; and the reason they put forward is as characteristic of them as their actual one. There was no pretence that the meeting was unlawful or dangerous, or even objectionable. But some Orangemen of the locality had made it known that they would on their best to break it up; and that the Government were so disturbed, that they made the meeting unlawful, lest the Orangemen would create a disturbance at it! Thus one set of men were prevented from doing a lawful act, because another set of men had threatened to do what was unlawful.

Though the County of Tyrone is in Ulster, and Protestants form a majority in it, Catholics are numerous enough to be able to take care of themselves, being close upon one half of the population. Hence, even if there were no Protestant Liberals, as there are, there would be little or no danger of a serious attack being made upon a mass meeting of Catholics; and the government know this well. However, it would be the duty of the government to protect them in their right against all aggression, even if they formed but a small minority. The Daily News, commenting on the course which the government saw fit to adopt, says:

"The decision of the Queen's Bench Division in this country, (England), in the case of the Salvation Army, was based upon the opposite principle. It was based upon the principle that the State is bound to protect men in doing what they have a moral and legal right to do, and that other men must not be allowed to molest them. Such, too, was the settled and sustained policy of Lord Spencer in his government of Ireland. If a Nationalist meeting was not in itself unlawful, or in itself likely to lead directly to a breach of the law, Lord Spencer and Sir George Trevelyan held that the meeting ought to be allowed to go on; and that if any political opponents tried to break it up, or to disturb it in any serious way, the forces of the government must protect the meeting and repress the disturbers. . . . Over and over again Sir George Trevelyan announced to the House of Commons that the Government had refused to proclaim a Nationalist meeting merely because the Orangemen had threatened to break it up. In Dromore itself, four years ago, Lord Spencer insisted on protecting a Nationalist meeting which the Orangemen declared they would prevent. Of course he would have acted on the same principle with regard to a meeting of Orangemen. We cannot now recollect whether there was any instance of the Nationalists in any part of Ireland proclaiming their determination to break up an Orange meeting, but we know that if any such intention had been announced or suspected, the Government of Lord Spencer would have taken good care to protect the Orangemen in the exercise of their legal rights."

Undoubtedly, too, if the Orangemen or the Unionists desired to hold a meeting anywhere where Nationalists are strong, the Government would unhesitatingly put forth all their force, if necessary, in order to protect them; but at Dromore the troops occupied the village for the purpose of bludgeoning, or shooting if the occasion arose, the promoters of a perfectly lawful assembly. Such is the equal justice with which law is dealt out in Ireland, such the measure whereby the Irish are taught to admire the beauties of alien rule. It is scarcely wonderful that Home Rule would have the preference over this manner of administration of the laws, such as they are. The Daily News continues:

"Up to this time the reasons given, even by the Tory Government, for the suppression of Nationalist meetings, has been that something in the nature, the object, the time, or the place of the meetings made them in themselves, and directly, dangerous to the peace. We do not say the Government were right in these assumptions; we say they were grossly, pervasively, scandalously wrong in some of them. But at least the assumptions were adopted as an excuse. In the Dromore meeting we are confronted with an entirely different principle of action. Now we have been told that a lawful meeting was not to be held, because law-breaking was threatened to disturb it. . . . From this it will be seen that we are not a whit too severe in characterizing the conduct of the Government as cowardly, lawless, and arbitrary. But it was also stupid. Their object was to prevent a Nationalist meeting, lest the Home Rule agitation might grow in intensity. They might have known from the resolute spirit exhibited by the Nationalists, in the past that the suppression of the meeting at Dromore would not succeed in its object, and it did not. When it was found that the Dromore meeting would not be allowed, the Nationalist leaders made it known that meetings would be held in four places through the county instead, and in place of one meeting in the village, the whole county was stirred to the depths, and four enthusiastic and numerous attended meetings took place instead of one, at every one of which the conduct of the Government was indignantly denounced, viz: at Antinon, Drumquin and Omagh, and another not far from Dromore. The police and soldiers seem to have been bewildered, for they knew nothing of the four meetings till all was over. They had to content themselves with treating brutally every one they met in the streets of the village, whom they suspected of being a Nationalist; and the grand result of their military display was the arrest of a ballad-singer whom the magistrate sent to jail for a month for singing more boisterously than melodiously."

MONSIGNOR O'REILLY'S APPEAL FOR CONCILIATION.

We publish in another column the able and earnest letter of Monsignor Bernard O'Reilly, which appeared in the London Times of January 24th. Monsignor O'Reilly appeals with great force to the English people to endeavor to strengthen by conciliation the bonds which unite under one Empire the English and Irish people. Arbitrary coercive measures by their very nature must continue to all-nate from each other the Saxon and Celtic races, which have already been kept asunder by the despotic manner in which Ireland has been treated in the past. It cannot be expected that while the method of governing Ireland lasts there should be any real friendship between the two countries. There must be in the oppressed people a feeling of discontent which will make itself manifest whenever the opportunity presents itself. A policy of conciliation would have the contrary effect. It would lead both races to consider themselves as brethren, governed by the same beneficent laws, and equally protected by them. This policy has, as yet, never been tried by England; but if it were once put into practice, there can be no doubt what the result would be. The Irish are not by nature a people hard to be satisfied. As Mr. O'Reilly states, "they are very sensitive to wrongs" inflicted upon them, but "opened to the generous feelings of gratitude," and easily induced by just treatment to become staunch in friendship. An Empire like that of Great Britain would occupy a higher position among the nations of the earth if her people were bound together in amity, for there would then be no weak spot which would lend encouragement to her enemies. But as long as the Irish people are treated as a conquered race, it cannot be expected that they will be reconciled to endure the hardships under which they are suffering.

It cannot be denied that Ireland is subjected to grievances which England has refused hitherto to redress. These grievances have been acknowledged by all parties. The Liberals proclaim themselves now ready to redress them generously. The Conservatives declare that they will not grant the remedy that Ireland with one voice demands; yet even they have acknowledged that these grievances exist. What else means the late legislation which reduced the rents from ten to twelve per cent throughout the country? Why should this reduction have been made, if the rents before charged were not exorbitant and unjust? And if they were so, why should Mr. Wm. O'Brien have been so harshly treated by Government for no other crime than to have declared this to be the case? Surely it is not calculated to create confidence in the justice and good-will of their rulers, if while the Government virtually acknowledges that the complaints of the Irish are founded in justice, it punishes the representatives of men who have brought these complaints to their notice. And under the operation of the Coercion Act the Irish are still made to understand that if they continue to state their grievances, all the power of Government will be employed to punish them for so doing. Such a course is certainly not calculated to make the Irish more friendly towards their English rulers, yet it is surprising that there is at

come a declaration of want of confidence, so that the very reason which Lord Salisbury gives why the Government should retain office, in the face of a hostile vote, is the strongest reason why they should either resign or dissolve the House of Commons: and it would seem to be impossible for the Government to take any other course in the event we have supposed.

The issue of the present complicated situation will be looked for with the greatest interest by all parties, and if it results in a dissolution, the Liberals have every confidence that the voice of the country will be given unmistakably in their favor.

It is undoubtedly the confidence which the Irish people feel that the day of their decisive victory is at hand, that keeps them so patient under the intolerable oppression they are subjected to as the law is now administered. For the first time in the history of the country during the period of seven hundred years, the Irish feel that the people of England are becoming aware of the justice of their demands, and that in their love of fair play they will grant justice as soon as they really know that they have refused it in the past. It takes time to bring a whole nation to the consciousness that their rulers have exercised tyranny in their name, but this knowledge has been so well diffused during the last few years, and the people of England have been so rapidly learning the reality of Ireland's grievances that the day is not far distant which will remove them. The Irish now feel that this is the case, and it is for this reason that they are ready now to use constitutional means to obtain redress, instead of betaking themselves to the violent methods of secret revolutionary associations.

Since 1826 the Separation of the Missions on the Rue de la Harpe, in Paris, has been a source of regret to the English people to endeavor to strengthen by conciliation the bonds which unite under one Empire the English and Irish people. Arbitrary coercive measures by their very nature must continue to all-nate from each other the Saxon and Celtic races, which have already been kept asunder by the despotic manner in which Ireland has been treated in the past. It cannot be expected that while the method of governing Ireland lasts there should be any real friendship between the two countries. There must be in the oppressed people a feeling of discontent which will make itself manifest whenever the opportunity presents itself. A policy of conciliation would have the contrary effect. It would lead both races to consider themselves as brethren, governed by the same beneficent laws, and equally protected by them. This policy has, as yet, never been tried by England; but if it were once put into practice, there can be no doubt what the result would be. The Irish are not by nature a people hard to be satisfied. As Mr. O'Reilly states, "they are very sensitive to wrongs" inflicted upon them, but "opened to the generous feelings of gratitude," and easily induced by just treatment to become staunch in friendship. An Empire like that of Great Britain would occupy a higher position among the nations of the earth if her people were bound together in amity, for there would then be no weak spot which would lend encouragement to her enemies. But as long as the Irish people are treated as a conquered race, it cannot be expected that they will be reconciled to endure the hardships under which they are suffering.

THE REV. MR. BRUYERE.

We regret to have to state that at the moment of our going to press, the Rev. Mr. Bruyere, V. G., Administrator of the Diocese, is still in precarious condition. Mr. Bruyere is well known throughout Canada, and especially in this diocese as a learned, holy, and zealous priest, who has devoted his life to the good of religion, without sparing himself at any time. His able pen was frequently devoted to the defence of our holy religion, and in the confessional he was most indefatigable in the work of directing souls in the paths of rectitude. His numerous friends throughout this continent, and especially in Ontario, where he labored in the sacred Ministry for over thirty years, will be affected on learning of his very serious indisposition.

BLUNT VS. BALFOUR.

The harsh treatment of Mr. Wilfred Blunt is still continued. Notwithstanding the advice of the prison doctor that he should be removed to the hospital, he is still confined to his cell. The following from the Philadelphia American will indicate very plainly what Americans think of Mr. Balfour's denial of Mr. Blunt's charge of murderous intent against Nationalist members of Parliament, and will throw some light on the treatment which Mr. Blunt is experiencing:

"More important is Mr. O'Brien's confirmation of the statement that Mr. Wilfred Blunt charges Mr. Balfour with having avowed a purpose to 'kill half a dozen' of the Irish parliamentary leaders by confinement. When it was first published, Mr. Balfour cast doubt on the story by declaring that Mr. Blunt could not have said such a thing, and that the charge was a lie. But when Mr. Blunt's London solicitor asked permission to consult with him about this expression of Mr. Balfour's, the Castle authorities refused opportunity for such consultation. As Mr. Balfour was staying at the Castle at the time, he naturally is held responsible for the refusal, which certainly gives the affair a bad look. And now Mr. O'Brien says that Mr. Blunt told him of Mr. Balfour's avowal three or four months ago. When Mr. Blunt is at liberty once more, Mr. Balfour will probably have an interesting time."

The inference which an intelligent public will naturally draw from the premises will be that Mr. Balfour in his despicable rage, intends to extend his murderous design so as to include Mr. Blunt, and thus to revenge himself for the disclosures made by him. It remains to be seen whether the Parliamentary majority of the Cabinet will assume the responsibility of Mr. Balfour's conduct by condoning it.

the present moment a better feeling in Ireland towards Englishmen than has existed for centuries. This is because the people are convinced that the English are more ready now than they have been at any time in the past to consider calmly the injustices which the Irish have so long endured, with a view to remedying them. Under other circumstances the arbitrary and vindictive administration of the law would undoubtedly goad the Irish to violent resistance and acts of retaliation; but at present they are strong in the conviction that the day is at hand when they will be allowed to redress their grievances themselves. Nothing else will account for the patience with which the people endure the brutalities which are perpetrated before their eyes every day. The whole Liberal party have solemnly bound themselves to remedy Ireland's wrongs. The Liberals have always succeeded in the past in effecting what they proposed, and there is no reason to doubt that they will bring their present policy to a successful issue. The country has not yet sustained them, but every day makes it more and more evident that their purpose will be effected before long. Of course, in every country there are extremists, and it is not surprising that there should be extremists in Ireland who will not be satisfied with any concession; but it is declared by all who are acquainted with the desires of the Irish that the country will be satisfied with a reasonable measure of Home Rule. Once this is granted, Ireland will be able to redress her own grievances satisfactorily, and if there are then any extremists who desire total separation, or dismemberment of the Empire, they will be so hopelessly few in number that their voice will not be heard. Even at the present time there is absolutely no party in Ireland that demands dismemberment, and at any time such a party existed because it seemed that in no other way would the people of Ireland obtain justice. If that justice be granted, there will be no reason for a dismemberment party, and it will cease to exist. Ireland will be rejoiced to be part of a great Empire wherein the rights of each nationality will be recognized within its own boundaries. If the people are once made prosperous by the enjoyment of just laws, they will naturally be contented, and there will be no room for the agitation of a scheme which would split the British Empire into a number of petty principalities, none of which would have any weight in the council of nations.

On Sunday, 15th Jan. were canonized by His Holiness: seven founders of Orders, and three illustrious Clergy, Alphonsus Rodig. Berchmans.

EDITORIAL NOTE.

It is rumored that the Russian Government is making arrangements for the removal of troops on her frontiers.

THE MUNICIPAL COUNCIL.

The Municipal Council, elected by the spirit which reigns of terror, have expressed their desire to the Lord Mayor, to resign their office. The Council, however, have refused to do so, and have proceeded to the election of a new Council. The Council, however, have refused to do so, and have proceeded to the election of a new Council.

THE REV. FATHER HOLY CROSE.

The Rev. Father Holy Crose, Ardey, to the Holy Father, parishes of Holy which are under the patronage of the Holy Father, three pieces of land, and gold and silver, and workmanship, design rich and of the highest quality, and been the subject of the Vatican. The Rev. Father Holy Crose, Ardey, to the Holy Father, parishes of Holy which are under the patronage of the Holy Father, three pieces of land, and gold and silver, and workmanship, design rich and of the highest quality, and been the subject of the Vatican.

THE REV. FATHER HOLY CROSE.

It is now said that never expected Mr. to be successful, and warned him of the for America. As a result of the arrangements made, Mr. O'Brien, without gaining as a diplomat, much valuable information, will have to resign his office, and will have to resign his office, and will have to resign his office.

THE REV. FATHER HOLY CROSE.

The author of the Anti-Masonic Reference, implores indulgence to his gage never to be forgotten, and, plenary indulgence, on a small make of never to be forgotten, and, plenary indulgence, on a small make of never to be forgotten.