

The True Witness

AND CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED BY

The True Witness Printing & Publishing Co.
(LIMITED)

253 St. James Street, Montreal, Canada.

P. O. Box 1138.

MS. and all other communications intended for publication or notice, should be addressed to the Editor, and all business and other communications to the Managing Director, The True Witness P. & P. Co., Ltd., P. O. Box 1138.

The Subscription price of THE TRUE WITNESS for city, Great Britain, Ireland and France, is \$1.50.
Belgium, Italy, Germany and Australia, \$2.00.
Canada, United States and Newfoundland, \$1.00.
Terms payable in advance.
New subscriptions can commence at any time during the year.

Money for renewal and new subscriptions should be sent to Managing Director, P. O. Box 1138. You may remit by bank cheque, post office money order, express money order or by registered letter. Silver sent by mail is liable to wear a hole through the envelope and be lost.

We are not responsible for money lost through the mail.
Discontinue.—Remember that the publishers must be notified by letter when a subscriber wishes his paper stopped. All arrears must be paid. Retaining silver sent by mail is liable to wear a hole through the envelope and be lost. We cannot send your name on our books unless your post office address is given. The date opposite your name on the margin of your paper shows you up to what time your subscription is paid.

We recognize the friends of THE TRUE WITNESS by the prompt manner in which they pay their subscriptions.

Always give the name of the post office to which your paper is sent. Your name cannot be found on our books unless this is done.

When you wish your address changed, write us in time, giving your old address as well as your new one.

If you fail to receive your paper regularly, notify us at once by letter or postal.

All communications for publication must be written on one side of the sheet only, otherwise they are liable to rejection.

WEDNESDAY, MAY 13, 1896

A WORD TO OUR READERS.—Readers will help THE TRUE WITNESS materially by dealing with those who advertise in its columns. The Catholic population of Montreal should patronize those who lend aid in building up the business of their favorite paper.

THE SCHOOL QUESTION AND THE DUTY OF CATHOLICS.

Every friend of education in Canada must regret that the Manitoba school question should ever have been allowed to degenerate into a political issue. Unfortunately the seeds of such degeneration were in it from the first. There is nothing in the educational history of the province that justified the new departure of 1890 as a reasonable development from conditions previously existing. The legislation which has caused so much unsettlement was not the natural sequel to a long controversy on the merits of two systems. It did not result from a deep-seated feeling of discontent on the part of the Protestant population with the dual plan that had hitherto worked fairly well. In the organization of the young province, after the troubles attending its birth had been overcome, it was necessary to provide for its educational needs in such a way as would do justice, in the fullest sense, to all concerned. The very fact that, in the system adopted, respect was paid to the religious convictions of the two main sections of the inhabitants, is evidence of what the representatives of public opinion at that time considered right. It is vain to pretend that the admission of Manitoba into the Dominion differed from that of Quebec or Ontario, where a system of public instruction existed. Substantially, Protestant children were taught in Protestant schools; Catholic children in Catholic schools. W. J. J. Hargrave, F. R. G. S., in his "Red River," gives an interesting sketch of the pre-federation school methods of the settlement, which were simply denominational. The late Archbishop Taché has left a record of the Catholic schools in his "Vingt Années de Missions dans le Nord-Ouest de l'Amérique." As both these works were written before the school difficulty arose, they are unintended testimony in favor of the minority's plea. The first school law passed after the organization of the province was sanctioned on the 3rd May, 1871. New statutes were passed in February 1872, March, 1873, May, 1875, and February, 1876. By the last of these the Board of Education, originally composed of seven Catholics and seven Protestants, was increased to twenty-one members, of whom twelve were Protestants and nine Catholics. The Board was thus divided into two sections, each with its chairman. From time to time the law was amended and changes of detail were introduced as necessary, but it was not until the summer and fall of 1889 that the determination to punish the little handful of Manitoba Catholics for the sins, real or supposed, of their brethren in the faith in other parts of Canada, began to take definite shape.

In August of that year Mr. Dalton McCarthy, M.P., who had seceded from his party ostensibly because the administration of Sir John Macdonald declined to disallow the Jesuits Estates Act, on the ground that it was a question of purely provincial concern, and had been appealing to the religious prejudices of Ontario Protestants, paid a visit to Manitoba. Mr. McCarthy was received at Portage la Prairie by the Orange Association of

Central Manitoba and gave an address, in which he made the policy of the Mercier Government the starting point of a tirade against the use of the French language in Manitoba and the Northwest, and denounced the separate schools of Manitoba and Ontario as wrong in principle and unworthy of preservation. It fell to the Attorney-General of Manitoba, the Hon. J. Martin, to move a vote of thanks to Mr. McCarthy, and, in doing so, he seized the opportunity of expressing his hearty agreement with the views of that gentleman, on both the language question and that of separate schools. In this way was begun an agitation which, after effecting the overthrow of the dual system in Manitoba and the substitution for it of a system that ostracizes the Catholic population, has embroiled the whole of Canada, reviving old feuds and creating a situation that is full of peril to the most important interests of the Dominion. How at the outset the agitation affected fair-minded and well-meaning Protestants was shown by the language of Mr. J. B. Somerset, Protestant superintendent of Education in the province, thus delivered over to a needless and mischievous conflict, uttered before the close of that eventful month of August. In the course of his address at the 14th annual convention of the Manitoba Teachers' Association, Mr. Somerset, after stating his preference for a system in which programme dogmatic religious teaching did not form an essential part, added that he nevertheless respected the convictions of those who looked upon such a system with misgiving. He did not believe that he had any right to treat such convictions as mere prejudice and still less did he think that he was justified in forcing his Roman Catholic fellow-citizens to support a system of which they could not conscientiously approve. But the fatal impulse had been given to the movement of popular prejudice. In October French ceased, in spite of protests, to be an official language, and no time was lost in passing two acts which did away with the dual Board and abolished the separate schools.

There seems something peculiarly ignoble in the action of those who thus wreaked vengeance on a minority which had exceptional claims to different treatment. Cut off for generations, by long stretches of land and water, from the parent race in older Canada, the Red River settlers of French origin looked from their isolation with not unnatural suspicion on the new regime which was to succeed their old status of semi-independence. In the transfer of the country there had been grave blunders and in their perplexity they had followed evil counsel. But their Bishop, on his return, had assured them that all would be well under the new dispensation and the pledges on the maintenance of their schools they considered of special solemnity. Yet they have been made the victims of a quarrel with which they had no connexion, save that they were of the blood and the faith of one of the parties. The true inwardness of the conflict in which the Catholic minority of Manitoba was sacrificed by the political allies of the alleged aggressor is of curious significance. And it originated in principle, in conscientious devotion to an idea, in an honest desire to render the people better and wiser, to improve the whole at the temporary inconvenience of a few, even those who condemn the *modus operandi* might honor the aims of the agitators; but there is only too much reason to believe that those who prompted the assault on the Separate Schools of Manitoba were inspired by motives in which jealous resentment and selfish ambition had a considerable share. It was in keeping with such motives, and with the hypocrisy that veiled them under the guise of public spirit and regard for the national welfare, that this unhappy question should be made an issue in party politics. But, as it has been made so, and the pros and cons of the question enter into the programmes of the opposing parties at the coming elections, true Catholics everywhere, whatever their origin or their ordinary political leanings, can adopt but one attitude towards education—that of unwavering sanction of Separate Schools.

The Holy Father has succeeded in carrying out one of the ambitions of his life, effecting a union between the Gregorian and Armenian Catholic communities. Negotiations to that effect have been going on for eighteen months, and confidence is now entertained that the Armenian nation may be saved from extermination. The solicitude of Leo XIII. is recognized as quite fatherly by the Gregorian hierarchy, and has made the deepest impression on the unfortunate people. The Mekhitarist monks have assiduously endeavored to induce Mgr. Izmirlian to make his submission to the Holy See. In his anxiety to secure the protection of the French Government the Pope has readily acceded to the advice of two French Cardinals to make concessions to the Gregorians in regard to their Oriental rites. Father Leo Alishan, Vicar-General of San Lazzaro, strongly favors administrative autonomy in ecclesiastical affairs and

primitive discipline, and has been useful in safeguarding them by the terms of the compact of union. Mgr. Izmirlian will remain Patriarch, and if rumor is correct will be created a Cardinal. Archbishop Azarian will retire to Rome. The decision is shortly expected to be formally announced, as forced conversions to Islamism on the cherished plan of the Prophet are increasing among the weaker Gregorians, who should now perceive at length that they have nothing to learn from England or the United States.

COMBAT SINGLE AND NATIONAL

A single note out of several indications of the state of feeling in Germany, or, at least, in an influential element of German society and politics, towards Great Britain, was made strikingly evident during the controversy on the duel in connection with the Von Schader tragedy. With remarkable unanimity the entire Roman Catholic group in the Reichstag took the side of the movement for the repression of the unchristian practice. That this action on the part of the Centrists was not inspired by political motives or a desire to strengthen their position by joining in a protest with the other parties wholly or partly opposed to duelling is shown by the fact that, long before the recent agitation arose, the Centrists, on purely Christian grounds, had taken the lead in denouncing a usage so alien from their Church's teachings. It was a consciousness, doubtless, that they had long fought the battle for morality unaided by the other groups, as well, perhaps, as a suspicion that some of the later anti-duellist orators in the Diet were more anxious to make an onslaught on the Government than to put down a barbarous custom, which prompted the Centrists to decline a joint action which would have robbed them of the honor of their initiative. It is to be hoped that they had good reason for their course, as without doubt, where an assault has to be made on a vice or folly that is hostile to the interests of society as well as condemned by the sanction of Christian ethics, the union of all good men is not only a duty, but a great advantage. At any rate, the Centrists and those of the other groups that held like views on this burning question had the mass of the population along with them. But, as already intimated, the minority was influential and it had able organs to defend its conclusions. Some newspapers—among them the principal Bismarckian journal—openly maintained the value of the duel as an educating force. Among the arguments used by the opponents of the duel for the purpose of shaking the fabric of sophistry erected by some of its advocates who depended on palace influence, it was urged that it was a German Prince, the father of a German Empress and the grandfather of a German Kaiser, who had started in England the campaign against duelling that ended in its abandonment. This argument was at once utilized to cast disfavor on the movement. Even the known fact that the Empress Frederick had not only sent the assurance of her sympathy to the bereaved family and expressed her horror of the practice that had caused such anguish, did not deter the vainglorious advocates of the duel from insinuating that the agitation against it was the product of un-German—that is British—sentimentalism.

If Great Britain were overflowing with affection for Germany, this evidence of enmity in the Kaiser's domain might take us by surprise. But the fact is that the unfriendliness between the two powers is not a new thing. The young Emperor's condolences with President Kruger merely offered the opportunity for a popular outburst of wrath that had long been nursing itself into warmth. Great Britain stood Mr. Cleveland's provocation very quietly, as she had already kept quiet under several words and acts of France that would formerly have made her very angry. She had even shown resignation (save under the severe pressure of the Penjdeh incident in 1885, when Russia insisted on having her own way.) But the Kaiser's ill-timed interference in South African affairs seemed to have roused both rulers and ruled to an unusual pitch of warlike fervor; and there was disappointment rather than satisfaction when it was announced that the threatened storm was not coming after all. There was a time when the Frenchman was preeminently the foreign foe of Britain's dislike—at least, of her professed dislike, for often as they had met on the field of battle, they were in the main fairly good friends when circumstances brought them into social intercourse. But according to appearances, the relations between Germany and Britain are just in that critically sensitive condition when an inopportune word might overwhelm two nations in blood and tears. As for the causes of this ill-feeling, they are manifold, but they had their beginning in a misunderstanding which is almost forgotten about Augra Pequena. The Colonial expansion policy began about the same time.

THERE are a million and a half Catholics in New England, the exact figures being 1,493,000.

HER HIBERNIAN MAJESTY.

A question of interest to Irishmen, but as to which there is considerable difference of opinion, became the subject not long since of a brief debate in the Imperial House of Commons. Mr. MacNeill, a Protestant Nationalist, made objection to what he called anomalies in the vote for the household of the Lord Lieutenant. In the course of his remarks he characterized the retinue of the vice-regal court as "an impoverished landlord's society," and the institution itself as a "gingerbread court." He then complained of the dismissal of Lord Charlemont from the position of Comptroller of the Household on the alleged ground of his being a Home Ruler, and in order to record a protest against such invidious discrimination, he moved that a resolution be made in the vote of more than \$2000—the amount of the Comptroller's salary. The Chief Secretary, Mr. Gerald Balfour, denied in the most emphatic way Mr. Swift MacNeill's allegation as to the cause of Lord Charlemont's non-appointment to the Comptrollership, and that gentleman's motion was negatived by a strong majority. Mr. Davitt then took up the subject of the Lord Lieutenantcy on general grounds. He objected to the vote for the household especially on the ground that the Queen's representative must be a Protestant, which he considered an insult to a Catholic nation, like Ireland. Messrs. Flynn, Dillon, Power and others of the Nationalist party, and Mr. Coghill, an English Liberal Unionist, also spoke against the Irish Vice-Royalty, urging various reasons for its abolition, against the household vote or in favor of the submission of details. In reply to this last demand, Mr. Balfour said that, as the entire amount did not exceed \$21,000, he did not think it excessive even for a "gingerbread court." Nor did he think it necessary, so long as it was kept down to a moderate figure, that the Committee should enter into details. He made an addition, however, which put the matter on a new and practical footing. If, he said, the Irish members were unanimous in holding that the household of the Lord Lieutenant ought to be abolished, he would offer a pledge on the part of the Government, that the subject should have serious consideration. At this point Mr. T. P. O'Connor rose and said that the Lord Lieutenantcy was a question on which there existed among the Irish members considerable difference of opinion. For his own part (and there were others of his fellow Nationalists who had the same view), he looked upon the Lord Lieutenantcy as one of the distinctive marks of Irish nationality. Mr. Davitt, as a professed republican, said that he was opposed on principle to all sham monarchies whether in Ireland or elsewhere.

Although the discussion tended to prove the inadvisability, in a legislative body, of introducing personal reflections, which, though aimed at opponents, may strike with equal effect some of the speaker's party colleagues, it has also a significance of some moment both for England and Ireland. There is certainly some force in Mr. O'Connor's plea, and it is a plea that Mr. O'Connor did not make rashly. The Vice-regal Court at Dublin, inadequate though it be, is a recognition of Irish nationality. In the early days of the present movement there was a disposition to deride it as an alien institution, and, although the Irish party as whole never came to a single mind as to the proper course to pursue, there is no doubt that many members of it were in favor of abolition. Indeed, it cannot be gainsaid that the prejudices against it were largely justifiable, and that those who called for its removal as an office, Irish in name but not Irish in nature, had a good deal of reason on their side. On the other hand, Dublin, as the capital of Ireland, might naturally resist the attempt to withdraw the insignia of vice-royalty. The court, second-rate though it was, and not always unworthy of the reproaches that we have quoted, distributed some money among the business people, and perhaps kept a few families of influence from deserting their own land altogether. There have, besides, been Lord Lieutenants who were friends of Ireland. One such is now our respected Governor-General. Some wealthy viceroys have spent three, five, ten, perhaps twenty times the salary attached to them for their functions. The desideratum is not abolition, but reorganization and reform. As to the traditional usage of appointing only Protestants, it is sure to give way in the end to an alternation of appointment more in harmony with justice and modern ideas. In most respects the course of time has wrought a veritable revolution. A Catholic nobleman has sat in the highest seat of authority in the Indian Empire, and Catholic Governors and Lieutenant-Governors are now common enough. The last vestige of ancient illiberality must soon disappear.

But the true source of the odium which in the minds of many is attached to the working of the Irish vice-royalty is the fact that it has been made a pretext for withholding the royalty for

which it stands. In no part of the Queen-Empress's domain has the sovereign or any member of the sovereign's family been received with more cordial devotion, whenever they have deigned to set foot on its shores, than in Ireland. The Scotch are loyal, no doubt, to the Queen's throne and person. Old conflicts have been forgotten. The vengeance of 1715 and 1745 is among the things of the past. Scotland is largely radical. Many of its hard-headed sons may be as republican as the genial author of *Triumphant Democracy* in her feudal castle. But their theories do not prevent them from singing God Save the Queen with befitting energy. They like to recall that when the English Tudors ran out, a Scotch branch, allied with the Stuarts, supplied a new claimant for the Throne. "Emperor of all the Island of Britain and King of Ireland," he called himself. The style has been changed, for now it is "Of the United Kingdom of Great Britain and Ireland, Queen, &c." A logical sequel of Home Rule would be a restoration of the whole title. But even as it stands, what a pity it is that Queen Victoria did not bear in mind that Ireland had claims on her regard as well as England and Scotland. English royal residences are, of course first in order, and of them there is no lack. Yet Her Majesty has made her Southern subjects zealous more than once by her preference for Scottish castles. "Love," sang Scott, "rules the court, the camp, the grave," and had he lived in a later generation, he would have rejoiced in "modern instances" drawn from the royal aspirations of the houses of Argyll and Fife. Yes, indeed; Scotland's royalty has won its spurs. But in Ireland "the Castle" has, like the ancient city of the Prophet's sorrow, sat solitary, and the Irish people, who have the warmest hearts in the world, have been denied the pleasure of their Queen's company and the pride of seeing royal princes and princesses growing to maturity on the old soil. So radical Scotland is ultra-royal, and Conservative Ireland (for the Church's teaching is essentially Conservative) is not so loyal. Mr. O'Connor is wise in asking to retain the Lord Lieutenantcy. If the Queen does not visit Ireland herself, she may doubtless sometimes send a good friend of Ireland to sit in her seat of power and to speak and act in her name. But the greatest blunder of the Victorian administration is to have left Ireland so long without a royal residence, where the Irish people might have an opportunity now and then of doing homage to their Sovereign, and becoming acquainted with her children.

GRATUITOUS ADVISERS.

An American Exchange says:

The magnificent oration of Archbishop Ireland on the occasion of the consecration of Bishop O'Gorman has brought again to the front the question of the clergy and politics. Of course by the clergy is meant the clergy of the Catholic Church. No one ever thinks of questioning the right of clergymen of other denominations upon this point.

The protest against the interference of the Catholic clergy in political matters is just as loud in Canada as in the United States. In no part of the world is the clergy of the Catholic Church more adverse to interfering in political matters than in the Dominion.

It is only when the souls of the rising generation are in peril that our clergy deem it their duty to make their voices heard. No one ever thinks of questioning the rights of clergymen of other denominations to do as they please in matters political. The ranters of the Ministerial Association may meet and pass resolutions against granting to the feeble minority in Manitoba their constitutional rights in school matters. Nobody found it strange. The Orange Association being a political religious body meets in its lodges, grand and small, with its chaplains and Bibles, and true to its instincts denounces remedial legislation. Nobody protests against this line of conduct. Conferences and synods and convocations of all kinds and descriptions send forth their resolutions against the spirit and letter of the Manitoba Act and the decision of Her Majesty's Privy Council.

That is all right; but just let the Archbishops and Bishops of the Catholic Church send forth a warning note against the despoilers of the prairie province, and what a howl is raised! Human liberty is being destroyed! Ignorantism is rampant! The people are being taken by the throat! This sort of thing has been going on just long enough. The Catholics of Canada do not need and will not accept the advice so profusely tendered them by those whose whole career has been an attempt to destroy the Church. Surely the Daily Witness *à hoc genus omne* do not imagine that they can impose upon the credulity of our people. Were our Bishops and Clergy to remain silent, in the face of the danger that menaces our people in Manitoba, they would be recreant to the sacred and imperative duty incumbent upon them. In no instance have the Clergy interfered in matters purely political. They have confined themselves to questions of edu-

cation, so closely allied with religion that they are inseparable. To tell the Catholics of Canada that their Bishops are anxious that the people should be reduced to such a state of ignorance as to be unable to sign their name otherwise than by a cross, is to insult not only the Hierarchy and Priesthood of Canada but to take it for granted that those to whom such observations are addressed are ignorant of the history of this country and of the many heroic sacrifices made by the Church for the diffusion of learning. The insults heaped upon our Bishops and priests will rcoil upon the political friends of those who are launching them; and when the day of reckoning comes, the people will not be slow in demonstrating that in matters pertaining to the domain of Christian education, they prefer the advice of their pastoral directors to the slanderous aspersions of those who have never lost an opportunity of defaming the Church and heaping insult and contumely upon her ministers.

EDITORIAL NOTES.

The war in Cuba has cost \$131,000,000 for a year.

The last census of England shows that Methodism is on the wane in that country.

VERY REV. PRINCIPAL GRANT, of Kingston, left on Saturday for Scotland. His trip is connected with purely private matters. He expects to return by the end of July.

THE Ancient Order of Hibernians has already collected thirty-nine thousand dollars for the establishment of the Gaelic Chair at the Catholic University of America, Washington.

It is asserted by a London paper that on the occasion of his coming coronation the Czar of Russia will announce absolute freedom of worship throughout the empire. Too good to be true.

A STUDY of the life of Leo XIII. is about to appear shortly from the pen of Mr. Justin McCarthy, M.P. The publishers will be Messrs. Bliss, Sands and Foster. It is sure to be a highly interesting book.

MEMBERS of the court circle deny that the feebleness of the Queen was the reason for her not holding the last drawing room. The real cause of her absence, they say, was the death of Prince Henry of Battenberg.

"Those priest schools of Manitoba which teach people to say catechism and write their names with an X are likely before they are got back to cost the people of eastern Canada a pretty penny." Thus the Daily Witness helps along Mr. Laurier.

THE Hon. John Gavan Duffy, who recently represented the Victorian Premier at the Sydney Conference on Australian Federation, is the eldest son of a former Australian Premier, Sir Charles Gavan Duffy. He was born in Dublin, a little over half a century ago.

In New York, Miss Levi, a Jewish lady, has just read a paper on the subject: "Shall Hebrews Wed Christians?" in which she comes to the conclusion that they should not. We are glad of this. The Catholic Church opposes the marriage of her children with persons, who, even though believers in Christianity, and baptized, are without her fold.

DEVOTION to St. Anthony of Padua is spreading in Ireland. The Dublin Irish Catholic in a recent issue had a wide column of fine type acknowledgments of offerings made to St. Anthony's Bread in thanksgivings for favors received from him. The nine Tuesdays in his honor are also widely observed in that country. His feast comes next month.

THE Italian Catholic papers state that Signor Salvatore Zola, an Ex-Grand Master in Freemasonry, has renounced the sect and returned to the bosom of the Church. The Osservatore Romano says this is the greatest blow received by Freemasonry since the resignation of the office of Grand Master in England by Lord Ripon.

AN exchange says: "Some one estimates that getting born costs the people of the United States \$225,000,000 annually; getting married, \$300,000,000 annually; getting buried, \$75,000,000." We might add that getting drunk costs the people of the United States more than \$1,525,000,000 annually, or over one and one-half times as much as getting born, married and buried put together.

At the marriage of Princess Marguerite to Commandant Patrice de MacMahon, last week, the Abbe de Beauvoir, after the Nuptial Mass, delivered an address, in which, referring to the bridegroom's family, he said: "What a figure was that of Marshal de MacMahon, whom our country will ever remember, and whom we recognize as one of our glories. In