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UNIVERSITY EDUCATION

Meeting of the Irish Bishops—Important Resolutions—The Catholic Position Reaffirmed

A general meeting of the Archbishops and Bishops of Ireland was held on October 11th at St. Patrick's College, Maynooth. His Eminence Cardinal Logue, Archbishop of Armagh and Primate of All Ireland, presided. The other prelates present were: Most Rev. Dr. Walsh, Archbishop of Dublin, Primate of Ireland; Most Rev. Dr. Fennelly, Archbishop of Cashel; Most Rev. Dr. Healy, Archbishop of Tuam; Most Rev. Dr. MacCormack, Bishop of Galway and Kilmacduagh; Most Rev. Dr. O'Callaghan, Bishop of Cork; Most Rev. Dr. Browne, Bishop of Ferns; Most Rev. Dr. Brownrigg, Bishop of Ossory; Most Rev. Dr. O'Dwyer, Bishop of Limerick; Most Rev. Dr. O'Donnell, Bishop of Raphoe; Most Rev. Dr. Lyster, Bishop of Achonry; Most Rev. Dr. O'Doherty, Bishop of Derry; Most Rev. Dr. Sheehan, Bishop of Waterford and Lismore; Most Rev. Dr. Cooney, Bishop of Killaloe; Most Rev. Dr. Browne, Bishop of Cloyne; Most Rev. Dr. Owens, Bishop of Clonfert; Most Rev. Dr. Hoare, Bishop of Ardagh and Clonmacnoise; Most Rev. Dr. Clancy, Bishop of Elphin; Most Rev. Dr. Henry, Bishop of Down and Connor; Most Rev. Dr. Foley, Bishop of Kildare and Leighlin; Most Rev. Dr. Kelly, Bishop of Ross; Most Rev. Dr. Gaffney, Bishop of Meath; Most Rev. Dr. O'Neill, Bishop of Drogheda; Most Rev. Dr. O'Dea, Bishop of Clonfert; Most Rev. Dr. Fogarty, Bishop of Killaloe; Most Rev. Dr. Mangan, Bishop of Kerry; Most Rev. Dr. Donnelly, Bishop of Canea.

The following resolution was unanimously adopted: **RESOLVED**—That we reaffirm the statement on the educational grievances of Irish Catholics and the resolutions dealing with the general disabilities from which Irish Catholics still suffer without redress, as issued by us last June, and that we hereby convey to the local authorities throughout the country our gratification at the intelligent and keen appreciation so many of them have manifested, of the gravity of the issues covered by our statement.

"In view of the persistent refusal of the civic right of Irish Catholics to suitable University education, and of the insidious attempts constantly on foot to undermine almost everything that remains sound in the fabric of Irish education, especially in the primary stage, and the consequent need of arming our people with due knowledge of the threatened danger, we ask our priests to read from their pulpits the above-mentioned statement and resolutions at the principal Mass in each church on the first Sunday of November."

The following are the statement and resolutions referred to: **STATEMENT**—As authoritative statements made recently in Parliament indicate that the Government of the country contemplate serious changes in our systems of primary and secondary education, and as some pronouncements made by individual Catholics would suggest that the gravity of the issues involved and their true nature are not sufficiently understood, we deem it our duty to make the following statement:

"We feel that any limitation of restriction of the control which is now exercised by managers over the schools of the National system of education would be so injurious to the religious interests of our people as to make it imperative on us to resist the introduction of such a measure, and, in case it were adopted, to consider our whole position in relation to those schools."

"As the power of appointment of the teachers in National Schools is the principal guarantee that Catholic parents have that the education of their children will be placed in trustworthy hands, and as the reports of the Inspectors of National Schools concur in stating that that power is, on the whole, well and judiciously employed by the clergy, we are satisfied that on moral and religious as well as educational grounds, it would be disastrous to interfere with it."

"There is no sufficient reason for the adoption of extreme measures such as have been recently suggested, the National system as it actually exists is the growth of sixty years; it has gradually been transformed from its original irreligious conception into a form that is in harmony with the actual conditions of the country; it has removed, broadly speaking, all religious strife and contention from the primary schools; it has been widening year by year, and improving its educational work, and, although there are still many defects we are convinced that these may be remedied under the present system without convulsing the country, and perhaps throwing education back for generations, especially if the appointment of Commissioners is carefully made, and on educational qualifications."

"If the improvement of education is the object which the Government and those who are behind them have in view, they would first try what simple and obvious reform within the existing system would effect. In a wretchedly poor country that is drained by excessive taxation and a ruinous land system, it would occur to anyone that wherever parsimony was allowable it was not in dealing with our schools. Yet at the moment that England is transferring over a million a year from local rates to Imperial taxation for the support of her schools, the Equivalent Grant for this country is refused to our primary schools on the score that our poor people do not contribute enough locally to their support. In our opinion, the primary schools of Ireland, especially in the poorer districts, have the first claim on this Equivalent Grant, which by itself would be sufficient to remove practically all the material defects about which complaint is now being made, and amongst other things, would render unnecessary the objectionable suggestion of amalgamating boys' and girls' schools in districts where the necessity for such amalgamation does not exist, whether as regards attendance or educational efficiency."

"Then the waste of £30,000 a year on the Model Schools ought to cease; the Training Colleges should be helped until they reach the highest point of efficiency; the salaries of the teachers should be made such as to attract the best and most suitable candidates to the profession. These and other reforms would remove the greater part of the defects which are now the pretext for attacking ostensibly the present system, but in reality the power of the clergy in the schools."

"Statements have been made as to the want of interest on the part of the people in education. We do not think that it is so. The amount of voluntary contributions which they make towards the building of schools, towards which in many instances the Government makes no building grant, is very large; and all over Ireland it is the uniform experience of managers that the people willingly contribute whatever is necessary to the upkeep of the schools. There are exceptions, we allow, but they must not be taken as a type of the whole, and for our part, we should gladly second any measure to compel such managers to do their duty. In the details of the educational work done in the schools parents do not, as a rule, interfere, from the conviction, which we regard as, on the whole, sensible on their part, that these things are somewhat outside their competence, and can be safely left to the teachers under the supervision of expert inspectors and the immediate control of the managers."

"The alternative to the present Board of National Education of a Governmental Department, subject to the British Parliament and directed by Governmental officials, would be most objectionable to the Irish people and to us on religious, political, and educational grounds, and we feel that Mr. John Redmond deserves the thanks of the country for the prompt and decisive action which he took in the House of Commons against this project."

"A Department of Education may be well enough in England, where society is socially and politically in a normal condition, but in Ireland it would mean another outwork of Dublin Castle, and a further oppression."

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tunity of practical ascendancy for a favored sect. We regard with distrust this new-found zeal for educational reform and the importation of English secularists to propagate their views, and are satisfied that their purpose is not the improvement of our schools, but the elimination from them of the religious influence of the Church. To say the least of it, it is suspicious to see the Chief Secretary, who refuses the great educational reform that nine-tenths of the Irish people earnestly and persistently demand, pressing upon us changes which the country does not ask for, and which run counter to all our religious sentiments.

"The need of co-ordination amongst the different parts of our educational system is urged as a pressing reason for some fundamental change. No doubt, the education of a country must be treated as an organic whole, in which all the constituents will mutually sustain and help each other; but we have nothing but amazement for such an argument in the mouth of those who insist on keeping Irish education in its present maimed and helpless state. The first condition of co-ordination is to have the elements to co-ordinate; but to talk to the Catholics of Ireland about co-ordination in education, without any University to complete the system, is pretty much like the organization of a house without a roof."

"Even the limited proposal towards which the Chief Secretary has some private and underhand inquiry in progress at the present moment, is utterly impracticable, and cannot be entertained by Irish Catholics. On the Intermediate Board we have, at any rate, an assurance for the independence of our schools and colleges, and for fair pay and equality for Catholics. We have no intention of exchanging these advantages for the control of a Department. The personnel of such a body would be sure to be objectionable. Its Protestant members might be Protestants; but we fear its Catholic members would be chosen to represent Government rather than Catholic interests."

"His officials, too, could not command the confidence of the country, and we should never consent to place our schools and colleges at their mercy. Then, in relation to the main purposes of co-ordination, the position would be intolerable. While a Protestant pupil in any school might hope to pass from grade to grade until his education was completed in a University, a Catholic pupil finds his career cut short at the school, and no university available for him. Probably the fourth Queen's College, which, under the name of a College of Science, is being built in Dublin, will be considered sufficient for all Catholic needs, while our Protestant fellow-countrymen will have their full share of the advantages of this college, and Dublin University and the Queen's Colleges besides."

"A further and more important question arises as to teachers. A university is the natural supply of teachers of secondary and science, if not of all, schools. If this Department is set up, while the Catholics of Ireland are left without university education, it will simply be a fresh endowment and establishment of Protestantism, in which the present possibly unavoidable employment of Protestants for practically all its educational work will have to be made a permanent system."

"This is a state of things to which we shall never assent; and we have to add that, while we shall continue to do everything in our power to improve the education of our people, we shall not be induced by specious pretenses to adopt measures that are conceived in an anti-Catholic and an anti-National spirit. The first condition of a radical reform of Irish education is the establishment of a University system that the vast majority of the Irish people will accept. Until that is done, we shall regard all this talk about co-ordination and local control as an educational progress as insincere, and as aimed at lessening clerical, that is Catholic, influence in the schools, rather than at promoting their educational efficiency."

RESOLUTIONS.
1. "That the rents drawn by Trinity College out of land in almost every part of Ireland, which, as the

outcome of confiscation, have been reserved during three hundred years as a prize for a state-favored minority, are of right the inheritance of the nation at large, and should be devoted, however late in the day, to provide an effective manner, as far as they can go, for the wants of all the people of Ireland in the domain of higher education."

2. "That the practical exclusion of Catholics and of others who are known to entertain popular sympathies from public offices and employment in the gift of the Government, is a flagrant abuse of governmental power, worthy of the worst days of ascendancy, and has its counterpart in an enormous and most wasteful expenditure of Irish taxation, to multiply situations for a small section of the community, and afford them good reason for calling themselves the loyal minority."

3. "That, whereas in addition to their endowments for higher and intermediate education the great wealth of their Church, amounting to a capital of eight millions, derived originally from the appropriation of Catholic Church property, Irish Protestants have their full share of the State grants for primary, intermediate, industrial school, and technical education, it is intolerable that the efforts of our poor people to rebuild their churches, support their clergy, and make some provision for the better education of their children, should be traversed by the champions of an arrogant minority or their allies; and we are strongly of opinion that the more attention that is concentrated on this question the more will the public in these countries marvel at the slender resources on which the Church of the nation does its work for the great bulk of the people, and the huge endowments that remain to the Church of the few."

4. "That, while we ask for no consideration for Catholics that we do not desire for all others in regard to State, or Company, or business employment, and while we utterly repudiate the idea of excluding Protestants or anyone else from any position to which they are entitled on the merits, we consider that the utterly indefensible state of things to which attention is called in the foregoing resolutions is so discouraging to our people, so fatal to effort and enterprise, and consequently so ruinous to the country as a whole, that we think that the attention of the public men and the Press of the country and the full force of enlightened public opinion should be concentrated upon it, until the monopolists are compelled to stand on exactly the same footing as the rest of their fellow-countrymen in public opportunities and advantages."

MICHAEL, CARD. LOGUE, Chairman.
RICHARD ALPHONSUS, Bishop of Waterford and Lismore.
JOHN, Bishop of Elphin. Secretaries.

The Gentlemen Entertained

In St. Patrick's hall last night the Hibernians of the city held a most enjoyable concert and dance, at which over 300 members of the divisions and of the Ladies' Auxiliaries attended. The entertainers were the officers and members of Divisions Nos. 1 and 2, and the guests were the ladies of the two auxiliaries. Dr. A. Freeman, County President for the County of Carleton, presided, and addressed the assemblage in his usual happy strain. He expressed the appreciation of the gentlemen for the assistance given by the ladies, and formally thanked them one and all. Rev. Fathers Sherry, J. Fallon, Kerwin, O.M.I., of Ottawa University, and Rev. A. Newman of Richmond were present during the short musical programme, along with the chairman and the presidents of the two divisions, Messrs. Ralph Slattery and Jno. Hanlon.

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AUBREY DE VERE

An Irish reviewer of Wilfrid Ward's memoir of Aubrey de Vere, based upon the poet's diaries and correspondence, says:

The biographer of Aubrey de Vere has a difficulty, created by the subject himself, in making the life an interesting one. For Aubrey de Vere was the voluminous correspondent of great men whose lives have been already written, and his correspondence, given very generously, has been used very largely to illustrate those lives. The evolution of his religious beliefs was revealed in his correspondence with Sir William Hamilton, the great Irishman, who deepened both his philosophical and his artistic conceptions. And as for the setting of the life, De Vere's own 'Recollections' have given a picture that no biographer could improve. Faced with the difficulty Mr. Wilfrid Ward has elected to confine his narrative to the unpublished diaries and correspondence. Even they scarcely add anything substantially new to our knowledge of the poet, and of those great contemporaries whom he numbered among his friends, and who admitted him to their intimacy. Further, Mr. Ward's interpretation of the life is Aubrey de Vere's own.

"His one romance consisted in his religious history, which had culminated in his joining the Catholic Church." Many roads lead to Rome, and such has its own spiritual landscape. But the romance of this movement from Anglicanism to Catholicism is all distilled in the story of the Pilgrim of Oriole; and we seem to be reading a tale retold in this narrative of the conversion and speculative life of the poet of Curragh Chase. The biography is little more. Mr. Ward does not treat at length or very penetratingly the literary history of De Vere. It had, of course, less attractions than the philosophic and religious part of the career. But it deserved wider and deeper treatment than it has received here. As the account of a man who touched the main currents of thought and taste in England from the days of Coleridge to those of 'Lux Mundi,' the book is valuable. Mr. Ward has found in that side of the poet's life subject made to his hand.

The life leaves a strong impression of the essentially un-Irish character of the man. Aubrey de Vere has sometimes been numbered among the Celts and the Gaels. Such a classification is utterly mistaken. Politically, he was a Tory; but there are Irish Tories as well as English, and De Vere was not of them. In nature, even more than in opinion, he remained of the Colony. His affinities were with Wordsworth, Newman, and Young England, and totally away from either Old or Young Ireland. There appear in the biography glimpses that go to show that in his elder brother, also a poet, whatever of Irish nature the stock had imbibed was concentrated rather than in the author of 'The Legends of St. Patrick.' Mr. Ward dedicates his book to Mr. George Wyndham. "To Aubrey de Vere," the author writes, "I felt that the association of your name with his would have been, indeed, welcome, had he lived to see the fulfillment, in the ideal you have aimed at in your work for Ireland, of a dream which he cherished for forty years or more."

That is, at least, doubtful. Mr. Wyndham, 'ideal' if he owns such a thing, is essentially different from Aubrey de Vere; and it is doubtful whether he might not have classed Mr. Wyndham among the greatest Jacobins of them all. For De Vere was opposed to a general measure of peasant ownership. "I am," he wrote, "for Lord Dufferin's suggestion, respecting a measure very large but gradual in its operation, and just to all parties, for the creation of a peasant proprietary. If half Ireland came by degrees into the hands of peasant proprietors I should see in this nothing but benefit to all classes; but the operation should be gradual as well as just, or it would prove the ruin of many among those raised to a position for which they had not yet acquired the proper aptitude." And his 'ideal' never reached further than an extension of the Bright Clauses to "render easier the gradual creation of peasant proprietors by helping farmers who had laid by money, and thus proved they were exceptional men, to buy their farms." While another fragment of later Tory policy seems to have been as reprehensible in his eyes as Home Rule itself, if we may judge by his letter to Sir Henry Taylor upon Gladstone's preparations for that measure:

"Before he actually proposes a measure of Home Rule, I think he will wait a little, partly to keep as many of the Whigs with him as possible till the country has got used to him in his new character, but chiefly to prepare for his Home Rule measure by creating a necessity for it, and then appealing to that necessity, a thing which he has already done several times. The way to create this necessity would be to

create first 'an elective Executive' for Ireland under the name of 'local self-government,' or 'County Courts' (query Councils). Such an Executive could, of course, be practically a Legislature without the responsibilities of an avowed Legislature. He could then say to Parliament, 'Having already conceded the reality, why fight about the name of a Dublin Parliament?'

The fulfillment of this anticipation was not to be. Gladstone's. The truth is, that De Vere, like most of 'the Garrison'—the word is his own and he identified himself with the description—was less liberal than the average Englishman. Most of the Englishmen to whom he sent his pamphlets on Irish affairs criticized them from a more liberal standpoint than his own. Thus John Stuart Mill writes to him apropos of the book, 'English Miserie and Irish Misedeeds':

"No one can sympathize more than I do in the feeling which pervades your book, that England is not entitled to throw the first stone at Ireland, being, so far as that expression can be used of a nation, guilty of all the guilt as well as of all the suffering and folly of Ireland. I have always strenuously urged the same in all I have ever written or said about Irish affairs, which is not a little in quantity at least. I agree, too, in most of the opinions you express, except that I look much more than you do to reclamation of waste lands and alteration of landed tenures, and less to emigration as a remedy. Perhaps, also, I should not let of the generality of Irish landlords so easily as you do, though there are among them not a few of the most meritorious landlords (probably upon earth)."

While Sir James Stephen, at a date when De Vere was severely stigmatizing the 'bad passions' that appeared in an insurrection against famine relief, dealt thus faithfully with him, "You are not a Celt, but a naturalized Norman or Saxon, and, therefore, to you I hazard the confession of my faith, that the real cause of the calamities of Ireland is the want, not the excess, of the belligerent character and qualities among the Celtic race. Every people on the face of the earth have been oppressed by the stronger neighbors; and all people have sunk under that oppression into a degraded and servile state; those only excepted who have had the heart to fight it out, trusting to God, and trusting to each other. If the Irish had resisted your ancestors had as gallantly as my ancestors, the Scotch, wrestling against Plantagenets, Tudors, and Stuarts, England would have become just, humane and liberal in the only way in which nations ever acquire those virtues—that is, by being well beaten into them. At the present moment, when the two islands are making war upon each other with the pen, instead of the sword, I cannot but think that the Irish are still showing the same deficiency in the art of war. The calm bitterness of the Times is ten times more effective for its dismal purpose than are all the rhetorical paroxysms of the Irish agitators, clerical and laic."

And at a later date still, when De Vere wrote a denunciatory pamphlet against the Act which gave the masses of the people for the first time genuine representation—eighty Irish members out of six hundred and seventy was, according to him, a woeful over-representation—Matthew Arnold replied, on receipt of a presentation copy (Feb. 1885):

"My Dear Aubrey De Vere,—I have read your pamphlet with interest, and others, too, will read it with interest, but if you look at what I have said about Ireland in the last number of the Nineteenth Century, you will see I do not believe in the 'Loyalists' have had their chance and they have missed it; I see no solution now but self-government for Ireland, Imperial matters being reserved."

"I do not believe the landed class will retain power, even in Scotland and England, nor do I wish them to retain power, for their virtue as a political force is used up. But it is Ireland that this class will first disappear. Ten thousand perils and difficulties beset the future of Ireland, and of England's relations with her, but the remedy is to be found, I think, in courses not yet tried—hardly even suggested."

But Aubrey de Vere's theory of Irish misrule kept the garrison out of responsibility: "All parties," he wrote, "have much to answer for. The agitators, the statesmen, and a large section of the priests, have most, and the parties chiefly blamed, (viz., the proprietors and the poor people) have least." The Bishops, "all but two," are indicted in another letter. His politics were, of course, scarcely important. But they are interesting as illustrating the views held in those Catholic Conservative circles, in both England and Ireland, which endeavor to give their politics a quasi-religious character by hitching them on to alleged Catholic theory. Their Pharisaism is unconscious, but none the less obvious; and their attempt to associate religion with the narrowest political class is a very nauseating part of their political propaganda. This denouncer of Jacobin Bishops, priests and agitators never once in a letter to a friend expresses a syllable of indignation against the lying, the forgery and the efforts to rouse the devil of sectarian animosity which marked the agitation against the cause of Irish self-government. Yet De Vere was a pious soul as well as a poet, and his example is a warning how hard it is to get rid of the narrowness and selfishness of caste and of conquest.

Jordan—Redington

At St. Mary's church, Bayswater, the wedding took place of Mr. James Jordan, of No. 3 fire station, Ottawa, and Miss Margaret Redington, of 172 Division street. Rev. Father Sloan performed the ceremony.

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