

The Catholic Record.

Published Weekly at 444 and 486 Richmond street, London, Ontario.
Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVES,
Author of "Mistakes of Modern Infidels,"
THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey.
Messrs. Luke King, John Nigh, P. J. Neven and Joseph S. King, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.
Rates of Advertising—Ten cents per line each insertion, agents measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Advertisements must be paid in full before the paper can be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, January 22, 1898

WE NOTE with regret that Rev. Fr. Doyle, the learned Paulist, has been forced, through failing health, to resign his position as editor of that excellent monthly, the Rosary Magazine. We trust he will ere long be enabled to take up the pen once more. Catholic literary life can ill afford to be deprived of the services of Father Doyle.

ZOLA ADVERTISING HIMSELF.

Emile Zola, the purulent and irreligious French novelist, has recently been seeking notoriety in a new way, no doubt for the purpose of advertising his books, which have become a drug on the market. He is now publicly attacking the Government, and several military men in high position, taking occasion from the Courts martial held in the Dreyfus and Esterhazy cases. He has written an open letter to President Faure in which he accuses General Billot, the Minister of War, General Mercier, Major Ravary, the investigating officer in the Esterhazy case, and Major Paty de Clam, of perjury. He dares the Government to prosecute him.

QUEBEC EDUCATION BILL.

The Quebec Legislative Council, by a vote of 13 to 9, threw out the Government's Education bill on the 10th inst., after it had passed the three readings in the Assembly. The main feature of the bill was to place the Education Department under charge of a Minister of Education as in Ontario, instead of a superintendent of Education. Principal Adams of Lennoxville, and several Protestant clergymen, including the Rev. Mr. Love, of St. Andrew's Presbyterian church, made strenuous efforts to bring about the defeat of the bill, as they considered it would affect injuriously Protestant educational interests. They were present taking great interest in the debate upon the measure. It is not clear that Protestant interests would have been specially affected by the provisions of the bill, but there is no doubt that the opposition shown by Protestant educationists had much to do with its defeat in the Council.

PROFANITY.

Marcus Alonzo Hanna, who was the chief organizer of the Republican forces in securing the election of President McKinley in 1896, has been re-elected senator for Ohio. There was strong opposition to him even in the Republican ranks, but after several ballots he at last obtained a majority, whereupon he telegraphed as follows to the President:

Columbus, Jan. 12.—To Hon. William McKinley, President, Washington: God reigns and the Republican party still lives.
M. A. Hanna.

We are rejoiced to have it to say that our Canadian politicians have not, as yet, gone so far in profanity as thus to suggest that their election to any office is necessary in order to vindicate the wisdom of Divine Providence, or to prove that God reigns. Senator Hanna is certainly not overstocked with modesty. The language is the more shocking as there is little doubt that the election was secured by bribery.

"THE MONITOR."

The first number of "The Monitor," a monthly published in the interests of our Separate schools, has made its appearance in Ottawa. Judging from the initial number, we have hopes that this publication will be made to do good service in the cause of Catholic education. The editor is Mr. Thos. Swift, while Mr. James T. Noonan has charge of the editorial matter having special reference to the school-room; and Mr. W. J. Lee is business manager. The new paper has made its bow with a trio of very capable men at the helm.

It is most important that those who have intimate connection with Catholic education should from time to time make public their thoughts as to the manner in which improvements might

be brought about. It is also of advantage that there should be a community of thought where there is a community of interest.

We therefore wish "The Monitor" abundant success. Its prosperity will mean still more efficient work in our Catholic schools throughout the Dominion.

THE ANTI-IRISH NATIVES OF IRELAND.

The Orangemen of the North of Ireland are busily employed at present passing resolutions asking the Imperial government to take steps to prevent the couple of thousand Irish Americans who intend to cross the ocean this year to celebrate the centenary of the rebellion of '98, from capturing the United Kingdom and giving Ireland her freedom. The Grand Masters claim that the Orange hosts number hundreds of thousands. If such be the case is it not somewhat peculiar that they should get into such a perturbed state because of this prospective little excursion? Is it a case of cowardice, or one of bad conscience? Men who possess ill gotten goods are always fearful of enforced restitution. The Orange brethren of Ireland need have no fear that anything dreadful will happen when the Irish Yankees land on the shores from which their fathers had been driven into exile. They are men who know well how to behave themselves. Would we could speak likewise of the followers of William!

AN ITALIAN REPUBLIC.

A strange story has been cabled from London, which comes from the Rome correspondent of the Daily Chronicle, to the effect that the Civiltà Cattolica publishes a statement which has been inspired by the Vatican and the Pope, advocating the solution of the trouble between the Government and the Papacy by the establishment of an Italian Republic. The article is said to state that the existing Government has produced only weakness, misery and starvation, which is very true; nevertheless the story as a whole has all the appearance of being a fabrication. In fact the correspondent himself who sent it to the Chronicle, after giving the sensational item, modified his first story considerably by adding: "Probably there would be no truth in the supposition that either Cardinal Rampolla or the Pope has any idea of even a temporary alliance with the Republican party, but yet they believe that while peace with the king is impossible it might be possible with a Republic. The reason for the appearance of this astounding pronouncement at the present moment is the belief that not only the Ministry, but the dynasty itself, is menaced more seriously than usual."

IS THERE DISCRIMINATION?

There is complaint that in the workshops of the Canadian Pacific Railway, at Carleton Place, it is very difficult for a Catholic to obtain employment. It is said that, out of a force of two hundred men employed, only three were Catholics. The vice-president of the company, Mr. Shaughnessy, was lately visited by a representative of the True Witness, who asked for an explanation. Mr. Shaughnessy said that the history of the company will show conclusively that Catholics are not discriminated against. He also stated that one case in particular had been investigated, and that after a searching enquiry it was found that a discharged employee, who happened to be a Catholic, was not dismissed because he was a Catholic. We believe that the presidents and superintendents of both of our great systems of railways would not for a moment tolerate an injustice of this sort, were they convinced that such injustice existed. Nevertheless we believe that Catholics often suffer from unfair treatment at the hands of minor officials. If there are only three Catholics in a force of two hundred men at Carleton Place, there is reasonable ground for suspicion that some one in authority connected with the works entertains anything but friendly feelings towards Catholics. It is a difficult task, however, to bring the charge home to persons belonging to oath-bound, secret societies which exist in all localities and which have verily honeycombed our social and industrial life. John Smith, a Protestant, is a strong society man. He is an applicant for a position in a workshop. John Brown, the foreman, is also a member of the same lodge. John Murphy, a Catholic, applies for the vacant job, but finds, somehow, that Mr. Smith was easily first in the race and secures the prize. Mr. Murphy, feeling that his qualifications

were in every regard equal to those of Mr. Smith, wonders why he was not employed. The society grip or the society wink sent poor Murphy home again to his needy little ones. It is, as we have already stated, a difficult matter to bring home charges of this kind to those who have the employment of labor, but that Catholics are oftentimes discriminated against we have not the least doubt. It may be the case that they are not ostracised from any unfriendly feelings entertained toward them because they are Catholics; but the other fellows belong to the lodge, and so long as there are lodge men to be taken on the Catholics are told to stand aside.

CHURCH MEMBERSHIP.

A problem in Church membership has been solved by the Outlook, a prominent religious paper, in a strange way. The question is: "May a minister or a layman belong to more than one Church?" The Outlook answers: "Why not? Are our Church denominations competitive? If so, there is no belonging to more than one. But if they are co-operative, why not belong to more than one; indeed why belong to one rather than another? The denomination is simply a means to an end. So viewing it, why be restricted to a single means?"

This is certainly a very peculiar view of the nature of Christianity. It was never supposed until people became totally indifferent to Christian doctrine, that men are free in the sight of God to make sects or denominations at will, as is evidently the Outlook's view of the case. Luther and Calvin alike believed that those who causelessly created schisms sinned against God, and it is this conviction that has led of late years to efforts at Christian reunion. The Outlook takes a multitude of sects to be a means to an end, whereby it evidently implies a means of salvation, but Luther hurled his anathemas against those who, having followed him out of the Catholic Church, afterwards set up denominations of their own.

IRISH CATHOLIC REPRESENTATION IN THE CABINET.

In a recent issue of the CATHOLIC RECORD we asserted that the Catholics of Ontario were virtually without representation in the Federal Cabinet, and stated our intention of dealing with the matter in a separate article. The subject is so repugnant that it is only from an imperative sense of duty to the Irish Catholics of the Dominion whom it affects so vitally that we feel constrained to speak unequivocally.

The position that for years the Catholics have been placed in through merely nominal representation has been by them universally lamented. Complaints had become chronic; yet no change took place, but we are not without hope that this deplorable condition of affairs may soon terminate. It will certainly not be our fault if a transformation is not effected.

A subscriber in Hamilton has put the position there clearly, and we give his views as representing the situation generally throughout Ontario. He says:

"The independent tone of the CATHOLIC RECORD meets with the approval of the Catholics here and has had a whole some effect, as it has created an incentive to pay greater attention to their own interests. There has been in this city an almost complete barring out of Catholics in the distribution of Government patronage. During the existence of the last Conservative administration, although we had a representative therein from Ontario whose influence, if exercised, was supposed to count for much, it was of no avail as regards those who were supposed to represent. Not so with Clark Wallace and Alex. McKay, M. P., who were ever watchful and on the alert to strengthen and extend their influence, and as a consequence the Customs House and every other branch of the service were almost wholly recruited from the Orange Order, who, like the daughters of the horse leech, were ever crying 'more, more.'"

"The Orange leader grew bolder as he increased in strength and ignored the very existence of the Catholic representative in the Cabinet in the bestowal of the patronage; it is therefore not surprising under the circumstances that the Catholics who supported the Conservative Government in the Dominion were not recognized when the rewards were being distributed. There being no vacancy with a salary suitable to the great abilities of Alex. McKay on his retirement from Parliamentary duties as Orange M. P. for Hamilton, a paternal Government must be thanked for creating an office for him at the expense of the already overburdened taxpayer. Has there ever been by any Government a position created for an Irish Catholic?"

"You published a letter from the Scottish Alliance of Glasgow protesting against the retention of the Right Hon.

Henry Matthews (now Lord Llandoff) in the Salisbury Government, and the reply of Lord Randolph Churchill thereto—one of the most effective slaps in the face ever administered to the 'No Popery' shouters.

"These howling Pharisees were taught a lesson in liberality and Christian toleration by the Queen herself. It, however, requires no Scottish Alliance letters to remind the Government not to appoint Catholics to office in this city. They are forgotten when there is anything to give. It is only when votes are in demand that a thought is given to them. Then a smile radiates the otherwise grim and warlike visage of Mr. Gibson as he extends the 'Glad Hand' to the Catholic voter, which is all he receives—except the 'cold shoulder' when political favors are distributed."

"At the municipal election the Catholics resented with effect Mr. D. Nelligan's dismissal by the present Government from the landing watership in the Customs. His election as alderman was a protest against the treatment he received and means something during the next Provincial contest."

The secret of John Bright's influence with the non-conformists was because, as he himself said: "I live in the tents with my own people." If the Catholic representatives did likewise they would not be so devoid of influence as they now are. They have had nothing in common with their own people and are therefore absolutely without the slightest influence over them, as was abundantly demonstrated during the last political campaign. The Catholics are not exacting, but they much prefer being without a representative in the Cabinet than having one there who is without influence in the councils of the party. We only knew Sir Francis Hincks from his record, which was as being the best representative and the truest friend the Irish Catholics of Canada ever had, although an Irish Protestant and a son of an Episcopal clergyman. He was deterred by no objections of the fanatic and the intolerant, or moved by any considerations of expediency from doing ample and complete justice to the Catholics in the Crown. And in addition, he, after his political career had ended, was their spokesman and defender against the assaults of the Orangemen, for whose existence in Canada he proved there was no justification, and whom he showed were disturbers of the peace both here and in Ireland. It were better for the Irish Catholics of Ontario if they had one fearless, outspoken Protestant like Sir Francis Hincks, who had the courage of his convictions, than any so-called Catholic representative who takes no interest in the aspirations of our people.

We care not who the man is or by what party shibboleth he may be known, the RECORD will urge Catholic friends to oppose any one who disregards their claims to be treated with fairness. Why should the large Catholic minority in Kent for instance be debarrd by the action of the representatives in that constituency from all participation in the offices and administration of the county's affairs? The member of the local or Federal House who is guilty of disregarding the claims of a considerable number of his supporters is not an honest man, and Catholics by resenting such treatment will soon produce a reformation.

MR. MARION CRAWFORD ON THE POPE AND THE VATICAN.

In another column will be found a synopsis of a lecture delivered by Mr. Marion Crawford, in Association Hall, Toronto, on the 12th inst. We copy from the Globe of the 13th inst. Mr. Crawford has by his popular and interesting novels proved himself to be a careful and accurate observer, and well able to treat the subject he chose for his address, namely, "The Pope and the Vatican," especially as he speaks from personal observation.

Unlike Emile Zola, who wrote on Rome and the Pope, without having been admitted either to an audience with the Holy Father, or to intimacy with the Cardinals, or even members of the Pope's household, Mr. Crawford, who is a good Catholic, was a frequent visitor to the Vatican during his stay in Rome, and was on terms of close friendship with dignitaries of the Church, who admired his learning, and appreciated duly his excellent character and his modest and earnest devotedness to religion. Mr. Crawford's

opinions are on this account both interesting and valuable.

He states correctly the position of Catholics in regard to politics. We take our religion from the Pope and the Church, but in the arena of politics the Church does not claim to hold control. The opinions of the Holy Father, the hierarchy, and the clergy have, of course, a value as the judgments of learned and discreet men, but the subject of politics and the policy of Governments is not within the sphere of the control of the Church, except to the extent that politicians equally with private individuals are bound to keep within the limits of God's law, so as not to transgress it; and of this law the Church is the only authorized judge and arbiter. The Pope's temporal power, to which Mr. Crawford made reference, is not an article of faith, but its necessity arises from the right of the Holy See to rule the Church independently of all earthly sovereigns; and, further, the right of the Pope over what was formerly the "States of the Church," was founded upon an undeniable claim of just acquisition, the consent of the people, and a prescription which dates back for centuries beyond that of any of the dynasties of Europe. Certainly, the open robbery completed by the king of Italy in 1870, against which the Holy Father has constantly protested, does not constitute a just claim extinguishing the Papal right, and though the present prospect of restoration of the temporal power is not bright from a merely human point of view, we are convinced that the Providence of God, under which that power was established, will bring about its restoration in the not very remote future.

Mr. Crawford's appreciation of the character of Pope Leo XIII., whom he describes as "one of the greatest men, and possibly the greatest man of the century," is in accord with the opinion which has been expressed by many distinguished visitors to Rome who have had the opportunity to know the Pope intimately.

HOMICIDE AND DUELLING.

The press and some prominent people of South Carolina have been recently discussing the subject of the frequency of the crime of homicide in that State.

One paper, the Columbia State, has given a reason for this which will be regarded by more civilized communities as exceedingly remarkable. It calls the prohibition of duelling by the law of 1880 "one of the blunders of fashion," saying also that before that year men could not insult each other without being challenged to fight a duel. It adds: "The passage of that law and the adoption of the anti-duelling oath broke down these wholesome restraints. The much-abused code duello saved a hundred times as many lives as it cost. For men who had been trained to resent insult, and whom public opinion forbade to receive insult, felt that, being denied the redress of the code of honor, they must go prepared to resent it on the spot."

Is the country relapsing into barbarism and that state of paganism which overspread the world at the time of the establishment of Christianity, that such an apology for the two crimes of homicide and duelling should be seriously set forth by a paper which is supposed to be of the Christian faith, and in the midst of a reputed Christian community?

If the Columbia State represents accurately the state of feeling which exists in South Carolina—and probably it does so to a considerable extent—the ideas prevalent in that State, and in a large portion of the South, Christianity must be in a very feeble condition there. Certainly a true Christian, and even what is understood as a gentleman, will not deem it necessary to kill the man who is so far beneath him as to act towards him in an unbecoming or an ungentlemanly manner.

It was, indeed, at one time a very general sentiment that an insult should be wiped out with blood, but most of the civilized world, under the influence of Christian morality, has gradually freed itself from the incubus of this barbarous notion, and it is now generally recognized that the power of life and death is not to be placed in the hands of individuals, and belongs to society only because it is needed as a terror to evil-doers, and a protection to the lives and property of the public. A return to the custom of duelling is not the correct remedy for the spread of homicide, but the inculcation of Christian principles, which has practically ceased in the afflicted localities. It is a good law which prohibited citizens from carrying concealed deadly weapons on their persons, and it is

further requisite that men should cease to imagine that every insulting remark must be resented on the spot by murdering the offender, and if there were some teaching of the Christian religion in the schools it is probable that better sentiments would prevail, and there would be fewer homicides.

THE POPE'S ENCYCLICAL.

The Toronto Globe and other papers which support Mr. Laurier's Government persist in asserting that as far as Federal intervention is concerned, the settlement of the Manitoba school question which was made between Messrs. Laurier and Greenway's Governments is final. Some Conservative journals take a similar view of the situation. Thus the Ottawa Free Press, referring to it a few days ago, said:

"It is clear that the Vatican has seen the question through clearer glasses than some in Canada. The efforts of Sir Wilfrid Laurier to bring to a happy end this vexed and dangerous question left the troubled waters well-nigh subside. The oil the Pope has poured on them cannot but produce a calm, and so the Manitoba school question passes from the field of public and angry controversy into a domain in which the efforts of mutual Christian love and charity will bring about results satisfactory to all, and to those most directly concerned."

It is quite true that the Papal Encyclical is a "message of peace," as has been asserted by the London Times. But the Catholic body of the Dominion have not at any time dealt with the question under consideration in any but a peaceful manner. In the first instance peaceful representations were made by representative Catholics, including the late Most Rev. Archbishop Tache, to the Greenway Government, showing the great injustice which would be inflicted upon the Catholic minority by the school legislation of 1891, but to no effect.

There was not even any agitation on the part of the Protestants of Manitoba to change the satisfactory basis of equal rights to Catholics and Protestants established by the Manitoba Act of the Dominion Parliament, and the Provincial Educational Act which was passed unanimously by the Manitoba Legislature in 1870. But a public disturber of the harmonious relations existing between the population of Canada of all creeds was imported into the new province with the object of creating ill-feeling and dissension, and the Greenway Government made use of this circumstance for the purpose of retaining power through raising an anti-Catholic agitation, under cover of which the existing Catholic school system was swept away without any regard to the vested rights of Catholics as guaranteed by the constitution of the Dominion and by the Local Legislature itself.

The subsequent steps taken by Mr. Tache on behalf of the Catholic minority cannot be regarded in any other light than as pacific measures. Remonstrances were made to the Government with requests for redress, but no attention was paid to them, and the matter was in due course referred to the Courts—first to the supreme Court of the Dominion, and then to the Privy Council; the final decision being that the Catholic minority was aggrieved, and had the right of appeal to the Parliament of Canada.

It is a misrepresentation of the case to assert that Catholics in making this appeal were animated with any desire to create dissension. It was the course indicated by the Constitution, whereby they should look for redress, and they had every right to have recourse to it.

Redress has not been obtained. In arriving at the so-called settlement Messrs. Laurier and Greenway appear to have supposed that the Catholic grievance was only a sentimental one, which could be wiped out by a mere show and pretence of concession on the part of the Manitoba Government and Legislature.

The encyclical of the Holy Father shows that it is a fixed principle with Catholics to give their children an education in which religion is properly attended to. This is not secured by the Laurier-Greenway settlement, though there is a pretence of conceding a Catholic teacher in rural sections when the average Catholic attendance exceeds twenty-five, and forty in towns and cities. These averages are placed so high that there would be no Catholic teachers, as a rule, except in a few places, where the Catholic population absolutely preponderates. This is no concession; whatsoever, nor can it be regarded as an equivalent for the hundred and ten Catholic schools which existed in the Province when the adverse legislation was adopted. It is not to be expected, then, that Catholics will submit tamely to the injustice which has been done, and though the Pope's encyclical counsels moderate measures, and an amicable arrangement with the two Govern-

ments concerning that we should hold our anteas. T Manitoba a olic and P tario and know very ant popula be in arms ants of Que curtailed intention majority therefore, it that th Catholics-c invariable. It has be ant press Quebec giv of 1896 wi settlement Quebec, Laurier at was the ca that Mr. L by impres that a Liba better terro way, by co Tupper a would be o operation rests in the ion. We er endeavor settlement be expect Dominion failure of shall be p died by co remedy b Government but if Ma justice wou ion Govern ANGLIC The sec alumni c was held o present i Courtenay Scotia. Trinity the train Church o the result seen in t Church o Catholic able for n A study Fathers o aged at been that been edu the chie Church jected for years, an ings of Church. few year Huron is great asp teaching thereof of trines who from "R trines who prayers sants, a Virgin, forgiving and win Christ b addressed commemo Of cou abou to this fact opposit education Toronto of this Wycliff Low Ch ing.. In the lege alu already Christian would which e the ide through Christia listed fo and wh fold thr as agai cluding matics, by the does no thought whole b as our i strong land at