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## Catholic Record.

LONDON, SATURDAY, NOV. 15, 1894.

### THE QUEEN'S COLLEGES IN IRELAND.

On the 6th of August last Mr. Parnell spoke in opposition in the House of Commons to the grant proposed to the Queen's Colleges. These Colleges, he held, should be swept away and their advantages conferred on denominational colleges. Mr. Parnell further maintained that the interests of education were sacrificed and money squandered to fill Queen's Colleges with ill-trained students. His indictment of these godless colleges was the most powerful ever presented to Parliament in their regard, and though the grant was maintained by a vote of 100 to 35, the Irish leader had every reason to feel satisfied that he had dealt these institutions a blow for which Ireland, and especially Catholic Ireland, must to him ever be grateful. The Ottawa Citizen, commenting on Mr. Parnell's speech, took up the cudgels in defense of Queen's Colleges. The Citizen said:

"But the establishment of Queen's Colleges at Belfast, Cork and Galway inaugurated a new state of affairs. To each of them students were admitted irrespective of creed, the only qualification for entrance being the passing of the University matriculation examinations. Since that time the three colleges have accomplished a great educational work in Ireland. Since the opening of their doors they have met with the uncomprohensible hostility of the Roman Catholic hierarchy—a hostility which has been perfectly consistent, as, on principle, its members are opposed to mixed education; and, notwithstanding the concessions which have been made from time to time, one of them bringing about the defeat of Mr. Gladstone's first Government in 1873, the opposition of the bishops and clergy has been as strenuous as at any previous time in the history of the University. Despite the attacks made from time to time on the so-called 'godless' colleges affiliated with Queen's University, not a few Roman Catholic students have taken advantage of the educational facilities afforded by their existence, and among the most distinguished graduates of the University are members of that Church."

Our contemporary is here altogether beside the mark. The Queen's Colleges have done some good work. But they were intended to meet the just wants of the nation in the matter of higher education, and have not done so. The fact that a few Catholics have, against the express wishes and mandates of the bishops of their church, taken advantage of the opportunities offered by Queen's Colleges, is no argument in their favor as a medium of higher education for the bulk of the nation. Catholics cannot in conscience attend them. For them they are therefore practically useless. The Citizen then proceeds:

"The right of the Church to refuse its sanction to such a system of University education, no one will call in question; but its hostility should not be allowed to interfere with the wise policy of successive Governments, both Conservative and Liberal, in maintaining in Ireland the non-denominational system, which, we are bold to say, has been a great boon to that country. It has enabled a large number of young Irishmen to avail themselves of educational advantages which would have been impossible under other circumstances, and it has been the means of bringing together, as fellow-students at the same college classes, members and adherents of the leading religious denominations, who have formed such friendships as the vicissitudes of a lifetime seldom disturb."

The Church ought indeed to be grateful for the Citizen's admission of its rights in the all-important matter of education. But when that journal says that the non-denominational system has been a great boon to Ireland, it speaks from the Irish Protestant standpoint only, without any consideration whatever of Catholic rights or feelings. Had any British government done Ireland the justice of chartering a Catholic university for that country, the educational and even political condition of that country would be to-day far different from what they are. Actuated, however, by the purpose of maintaining even yet the reality of a Protestant ascendancy in that country, Britain refuses Ireland justice in this vital matter. Hence discontent, rancor and embitterment. The Citizen may tell Mr. Parnell that he is insolent in demanding the withdrawal of the state subsidy from institutions which have almost wholly failed to do that for which they were established. With as much reason did the framers of the penal laws seek to compel the attendance of Catholics at Protestant places of worship as does the government to-day, by refusing university privileges to Catholics, seek to

force them to follow the course of Queen's Colleges. Mr. Parnell, in his condemnation of these institutions, spoke the sentiments of Catholic Ireland, which has since been again voiced by the Irish hierarchy in the resolution which, at its late meeting, was moved by the Most Rev. Dr. McEvilly, seconded by Most Rev. Dr. Woodlock, and declared:

"That we renew our condemnation of the Queen's Colleges and of Trinity College, Dublin, and warn Catholic parents of the grave dangers to which they expose their children by sending them to those institutions so often condemned by the Holy See as intrinsically dangerous to faith and morals."

In a letter dated from Dublin, Oct. 4th, Dr. O'Reilly, writing to the Catholic Herald, sets forth the disadvantages under which the Catholics of Ireland labor in the important matter of University education, with a clearness that will give our readers a just view of the case. This learned and observant writer says:

"Again, in this morning's Freeman we find long lists of the candidates successful in the second examination for the Royal University; the Catholic schools, considering the enormous disadvantages under which they labor, press very closely on the heels of their favored antagonists. The Freeman, in its editorial columns, gives some striking figures contrasting the cost of education to the government in the Catholic University College, Stephen's Green, and the Queen's Colleges in Cork and Galway: 'The Catholic University College (which is in its first year of existence) has educated students of whom 37 (out of 38) have passed the common test; Galway Queen's College has passed 12 students, while Cork Queen's College has sent up students of whom only 9 have passed the same examination. The endowments of Cork and Galway Queen's Colleges are about £10,000 per annum each. The total sum of which the Catholic University College has been able to avail itself, by means of Fellowships in the Royal University enjoyed by professors teaching in the college, amounts to £5,000. Therefore, taking as a comparative test of the costliness to the State of these several institutions, we find that the result of the recent examinations in the Royal University is as follows: Every student passed by Queen's College, Galway, represents £768; every student passed by Queen's College, Cork, represents £1,111; while each student passed by the Catholic University College represents £135.'"

"The Catholics of Ireland ask only a fair field and no favor. When they get this they will demonstrate that their natural vigor will make up for years of neglect and repression. The Jesuit Fathers, who have been entrusted with the management of University College, show that they are worthy of the high trust which has been confided to them. They exhibit results which will satisfy any fair critic that in the past year they have done remarkable work. They announce a programme for the coming year which ought to attract an increasing number of students to their halls. Of scholarships and exhibitions they offer a series which strike us as almost erring on the side of profusion. We observe that these academic rewards are accompanied by a condition, that they are to be enjoyed by young gentlemen who continue to study at University College. This is as it should be."

There is here a good view presented of the costliness and inefficiency of the Queen's Colleges. The success which has attended the labors of the Jesuit Fathers in University College should prompt the Catholic body in Ireland to come to the generous assistance of that institution. That which the government neglects to do the people should do with an eager willingness. A Catholic University in Ireland would mean the complete obliteration of Protestant ascendancy. No Catholic Irishman desires injustice to be done his Protestant fellow-countrymen. All he demands and all he will continue to insist on is equality. That equality he must have in matters educational as in all else. A Catholic University for Ireland is the great desideratum of her people and every Irishman deserving the name will assist in the procuring of this boon for his country. Without it the reign of inequality and injustice must continue.

### RANK HYPOCRISY.

By a decree of the president of the republic, Mgr. Fonteneau, bishop of Agen, has been promoted to the Archbishopric of Albi. This promotion puts an end to the rumors which credited M. Ferry with the purpose of breaking off relations with the Holy See. It was stated that because the Holy Father had refused to raise to the cardinalate the Archbishops of Sens and Reims until the state allowance granted to the French cardinals, which the chambers had suppressed, should be restored, M. Ferry had resolved to present no names for vacant French episcopal sees. The carrying out of any such design would have been a gratuitous rupture of the Concordat. This the government clearly understood and refused to place itself in a position so utterly at variance with right and justice, and therefore in itself so untenable. It is not indeed that the government of the republic is now less hostile to religion than formerly, or less anxious to harass its ministers. But its hostility being purely hypocritical, it contents itself by placing its own interpretation of conscience in the army, but for the Jewish soldiers only. Thus the minister of war caused to be issued to the commandants a circular recommending them to allow the Jewish soldiers the necessary time to assist at the religious ceremonies

of their new year. As for the Catholic soldiers, no such care is taken to secure their freedom of worship. On Sunday they are brought out in review or put through drill exercises during the hour set apart for the divine office. It is, however, found impossible to wipe away Christianity from the army. At Amiens and Versailles certain regiments have lately had celebrated masses for the repose of the souls of their comrades who fell at Sidi-Brahim. It is good Catholics who always make the best soldiers. Witnesses, for instance, Admiral Courbet, who has won so much glory for France. He was a pupil of the *petit séminaire* of Saint Riquier and is an excellent Christian. Another proof of the hypocrisy of the French government; it expels religious, drives them from their schools, suppresses the slender income of *cures* who do not with abject servility follow all its behests, and yet this government has, it is said, under consideration a project to grant some honorary recompense to the priests and religious who distinguished themselves during the cholera epidemic. A French Catholic journal, commenting on this supposed intention of the infidel government of France, very properly remarks: "To see an administration attaching to one hand a decoration of some kind to the robe of a religious or the cassock of a priest, while with the other it places its sign manual on the expulsion of the one and the withdrawal of the attenuated salary of the other, is to witness a spectacle of political wirepulling in which we will have neither hand nor part."

The same paper says that it will not be so easy to deceive the masses into a belief that the government is not the enemy of religion as it is represented to be, since a decoration to a few nuns and priests the better to dissimulate its fixed purpose of destroying religion. It would, to our mind, be in keeping with the highest sentiments of honor, for the clergy and religious likely to be honored (1) with the intention of M. Ferry's government, to refuse the acceptance of any titles or decorations while their brethren are the object of barbarous measures of repression, and suffer in the interests of religion, justice and liberty.

### JUST INDIGNATION.

Attorney-General Miller, of Manitoba, lately ordered a prisoner confined in the Provincial gaol 24 lashes for attempting to escape. Twelve of the lashes were at once inflicted on the unfortunate man, the other twelve to be administered a month before his release. No sooner did intelligence of this barbarous act reach the public ears than a feeling of righteous indignation seized on the whole community. On the evening of Oct. 31, two thousand citizens of Winnipeg assembled in front of the Queen's hotel and burned an effigy of the obnoxious Attorney-General. Two other effigies of Mr. Miller were also burned in other portions of the city. Threats were freely made against Mr. Miller, who, had the crowd apprehended him, would have fared badly. A move was made to the gaol and subsequently to the Parliament buildings, where Mr. Norquay addressed the angry populace. He promised that an investigation would be made and that the government would never do it again.

Our respected friend of the *Siftings*, who generally calls things by their right names, deals with Mr. Miller in these terms:

"Attorney-General Miller has just been guilty of one of the most barbarous acts which ever disgraced Canada. He ordered John McCormack, a prisoner confined in the provincial jail, 24 lashes on the bare back for trying to regain his liberty. Twelve of the lashes were inflicted yesterday, the prisoner being stripped in the jail yard and flogged there. The other twelve lashes are to be inflicted a month before his release. This punishment is an outrage upon humanity, and could only have been ordered by an individual with a black heart. We hold it that every man has a right to regain his liberty if he can, at any rate his doing so is only natural. If he fails in his attempt let him be tried for his offense, and let a jury and a judge deal with him by increasing his term of imprisonment. For any man, whether an Attorney-General or anything else, to have it in his power to flog a man is a grievous wrong. The punishment in this case is far beyond the crime, if it is a crime, in severity. McCormack must never receive the balance of that flogging. Humanity stands horrified at the thought. If the other twelve lashes must be inflicted then let them be inflicted on the bare back of the Attorney-General, and if no one else will undertake the job of flogging, we will cheerfully do it for nothing. Shame on the Attorney-General."

We heartily concur in the *Siftings'* view of the case. Flogging should never be administered for attempts at escape. It is intended by the law and practice of all civilized communities that, this degrading punishment should be inflicted only for unnatural and really inhuman offenses. Mr. Miller was, in our estimation, guilty of a grievous wrong, not alone to the poor prisoner, but to society at large, by issuing so heartless an order as that reprobated by the press and people of the metropolis of the North-West. It is well that some law-officers of the Crown should understand that with all the power vested in them by virtue of their positions, they cannot set at naught the dictates of humanity and of decency. Attorney-General Miller now knows just what sort of a community it is in the midst of which he lives.

### A LIVING APOSTLE.

That the spirit of apostolic times is yet living and active in the Catholic Church there is on every hand abundant proof. In the most distant and inhospitable regions of North America, from Labrador to Alaska, the Church has its zealous missionaries everywhere at work. Our readers are no doubt aware that Archbishop Seghers, late of Oregon City, has been, at his own request, re-appointed to the See of Vancouver. This holy and devoted prelate, of his own choice, has abandoned a rich and flourishing diocese to give himself entirely to the work of the Indian missions on Vancouver Island and the ice-bound regions of Alaska. The Archbishop lately visited Ireland to solicit the alms of the faithful in that country for his work of evangelization. His appeal to the generosity of pious souls in Ireland is one of the most interesting documents we have ever read. He tells the Irish people that the diocese confided to his care consists of two parts, Vancouver Island and Alaska. These territories at one time formed part of an immense Vicariate Apostolic embracing the whole western part of North America, from California to the frozen ocean, but that immense vicariate was subsequently divided into dioceses, and in 1857 Vancouver Island welcomed her first bishop, the late Right Rev. Modeste Demeis. Archbishop Seghers tells us that Vancouver Island is nearly 300 miles in length, and that the population of the island is composed partly of whites living for the most part in the towns of Victoria, Nanaimo and Esquimalt, and that the Indian population numbers 11,000. In the whole diocese there are but eleven priests to minister to whites and Indians, the absence of pecuniary resources proving an obstacle in the way of increasing the number of the faithful. Of Alaska the Archbishop says:

"Alaska, formerly Russian America, which is larger than Great Britain and France together, contains about 60,000 Indians as yet unconverted to the faith. In 1879 I built a church and stationed a priest at Wrangell, a small town in the southern part of that territory, but he was later on recalled to Vancouver Island, where his services were indispensable, so that this immense country, and among that multitude of souls, there is now not a single Catholic priest. After the Father's departure an Indian woman was seen Sunday afternoon kneeling before the closed door of the church, beseeching our Lord to send a priest again to that mission. Who can refuse aid, so that this poor woman's prayer may be heard, and the door of the church opened once more?"

In 1879 Archbishop Seghers left the diocese of Vancouver to become Archbishop of Oregon. Called to Rome last year with the other Archbishops of the United States, to assist in preparing for the approaching Plenary Council of Baltimore, the Cardinal Prefect of the Propaganda expressed to him his fears for the future of the Catholics in the diocese of Vancouver Island, then vacant, and for which there was no prospect of providing a bishop. Archbishop Seghers then volunteered to leave Oregon to return to his former diocese of Vancouver. This generous offer was gladly accepted by the Propaganda and approved by the Holy See. The Archbishop fully indicates, in his appeal to Irish generosity, the good work he proposes to undertake:

"More priests," he says, "are needed to establish new missions both on the island and in Alaska, for the harvest indeed is great but the laborers few. Brothers, too, are needed to educate the Indian children. The necessary vestments and sacred vessels for the suitable performance of divine worship are wanting. Furthermore, a new church and a new house for the clergy are urgently needed in Victoria, the Bishop's place of residence in Vancouver Island. The present cathedral is a wooden structure, 75 feet long, and can last but a few years longer. The Bishop's house, also of wood, is fast decaying, and its unhealthiness exposes the clergy to serious danger."

These, continues this truly apostolic prelate, are the reasons which have determined him to travel from country to country and from town to town, yes, and from home to home, seeking the alms of his brethren in the faith. We have no doubt whatever that his appeal has found a ready echo in the hearts of the Catholics of Ireland and that out of their very poverty they have made some effort to assist in the great work of the evangelization of Vancouver and Alaska. We in Canada should not be indifferent to this great work. The island of Vancouver forms part of the Dominion. The Catholics should not only look with interest on the Apostolic labors of Archbishop Seghers, but extend him every assistance in their power to render his mission fruitful. We felt genuine pleasure in reading in the N. Y. Freeman's Journal words of earnest commendation of the Archbishop's mission. After speaking of his collection in England and Ireland for the Vancouver Island missions the Freeman's Journal says:

"Archbishop Seghers is, also, the Apostle of Alaska. It was his zeal for souls,—his desire to devote himself to the conversion of the poor Indians of Vancouver Island, and of Alaska,—that led him to ask the Pope to relieve him of the Metropolitan See of Oregon. We have some intimations that influential Catholics, clergy and others,—with the cordial approval of the Hierarchy of New York,—will ask Archbishop Seghers to make an appeal to the charity of Catholics here, for the benefit of the poor Indians of Alaska,

annexed,—without their leave,—to the United States. The furtherance of such a charity will bring blessings,—certainly spiritual,—perhaps temporal,—on the Christian people of New York."

The Catholics of New York have indeed many works at home calling for their earnest assistance and co-operation, but they cannot take any better means to bring God's blessing on their noble city and its institutions of learning and religion than by contributing to the salvation of those that sit in the darkness of heathendom in the far off land of Alaska.

In the Philadelphia Press we lately read an interesting correspondence descriptive of a visit to Alaska, that ought to serve to create deeper interest in the centres of American civilization in that country:

"Alaska facing the ocean is much like Alaska facing the inner channels. There are the same high mountains, covered with never-ending forests, long ranges, white with snow, reaching above the trees and the land-locked fjords. The highest peak near the coast is Mt. St. Elias, rising 19,000 feet above the water level, but next in altitude to it is Fairweather, which fortunately appeared to us once more as we sailed toward Sitka. Seen from the ocean it is more beautiful than when viewed from any other direction, for it stands near the sea and looks with unobstructed vision upon the trackless waters."

Sitka the writer describes as a sort of deserted village holding tenaciously to the memory of busy days, but now so hopelessly dull as to make it almost incredible that ever any life or gaiety existed in the place. The public buildings are now deserted, and the winds whistle through the great rooms in which the Russian princess used to hold her court in the days when Alaska owed allegiance to the Czar. One cannot help feeling, according to this writer, a sort of pity for the place, it looks so lonely. There are not more than 1,000 people, Indians and all, living at Sitka, and though the town is yet the headquarters of the territorial government it is not unlikely that Juneau will in time rob it of even of this distinction and then Sitka will be no more. "Notwithstanding its decay Sitka has an excellent harbor and a pretty location. The bay is formed by two long arms of the main island, ending in the peaks of Edgecombe and Vestovia, and is protected from the open sea by a group of islands covered with a heavy growth of timber. Behind the town are piled mountains, with steep sides, between two of which flows Indian river, working its way through a dense mass of shrubbery and crossed by rustic bridges. Between the wharf and the river, a distance of two miles, runs the one street of Sitka, which leads past the warehouses down by the water at first, and then by the side of the parade ground and the Government buildings and the Russian church. Later on it leaves the houses and follows the crescent curve of a rocky beach, where boats are hauled out on, and from which an extended view is had of Vestovia and the intervening islands."

So much for Sitka, or New Archangel, as it was formerly called. The country itself, of which it is the chief place, is one of vast extent, its area being estimated at 580,107 square miles. It is rich in forests, mines and fisheries, and may yet become the home of a comparatively large population. "In regard to climate and agriculture, the country is naturally divisible into the Yukon district, N. of the Alaskan mountains; the Aleutian district, comprising the islands of that name and the peninsula; and the Sitka district. In the first, the mean annual temperature is about 25° F.; the summer is short, dry, and hot; ice averages 5 ft. thick on the Yukon in winter, and—70° F. is the lowest temperature ever recorded. The Aleutian district is warmer; mean annual temperature, 39° to 40° F.; rainfall, about 40 in. The climate is still warmer and moister in the Sitka district, the capital being the rainiest place in the world outside of the tropics; its annual rainfall is from 60 to 90 in., on 100 to 280 days; mean annual temperature, 44.07° F. The interior is well wooded, especially in the Yukon region, where grow the white spruce, the birch, and alders, poplars, and willows along the streams. On the Pacific coast occur dense forests of the Sitka spruce or white pine, and the yellow cedar, hemlock, and balsam fir are also found. The agricultural resources are confined practically to the Aleutian and Sitka districts, though there is good pasturage in the Yukon valley, and radishes, turnips, and lettuce have been successfully raised there.—According to Dall, the peninsula of W. of Jon. 150° is gradually rising, and the fact that the glaciers along the Pacific coast are decreasing in size indicates that the rigor of the climate is lessening. Granite and metamorphic rocks skirt the coast from the Alexander archipelago northward to Mt. St. Elias. There is tertiary coal in several localities. Sulphur is abundant in the volcanic belt to the Aleutian and Sitka districts, though there is good pasturage in the Yukon valley, and radishes, turnips, and lettuce have been successfully raised there.—According to Dall, the peninsula of W. of Jon. 150° is gradually rising, and the fact that the glaciers along the Pacific coast are decreasing in size indicates that the rigor of the climate is lessening. Granite and metamorphic rocks skirt the coast from the Alexander archipelago northward to Mt. St. Elias. There is tertiary coal in several localities. 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