

Some Catholic Press Opinions.

THE SCHOOL QUESTION. — It is the boast of a certain class of politicians that the Manitoba School question is dead. The "Northwest Review" in its last issue to hand, says:—

As to the so-called "settlement," can anyone in good faith dare to aver that it has settled anything? What has been done so far is due to a combination of circumstances which have allowed us to enter upon a course of conciliation, yes, but one in which all the concessions have come from us. Conciliation is not much to boast of for people who have constitutional rights.

No; the settlement remains what the Sovereign Pontiff declared it to be, "defective, imperfect, insufficient." We have just had a striking proof of this in the failure of the Winnipeg Catholics to obtain any reasonable concessions from the city School Board.

KITCHENER TO MARRY. — The "Catholic Union and Times," Buffalo, says:—

If the story told of my lord Kitchener be true, he can bid farewell to his popularity among our Anglo-maniac women. It is said the Sirdar will marry a Catholic when he returns from South Africa, and will himself embrace the Catholic faith.

HARD KNOCKS FOR GIRLS. — The "Catholic Columbian" in an article, entitled "Idle Young Women," "waxes warm" in its condemnation of that class. It remarks:—

What an idle life most young women lead from 18 to 20! The daughters of the poor, of course, have to work — at home, in store or factory, or as domestics — and to them no reference is made here and now. But the daughters of the fairly well-to-do and of the rich, waste their time from the day that they leave school until the day that they are married. Some of them do condescend to help with the housework and never fail to let the other members of the family know all they do; but the vast majority of them kill time — reading, loitering, dressing, gossiping, strolling, shopping, visiting, etc., etc. — day after day, week in and week out, month following month, for an average of six years.

EXACTING SUBSCRIBERS. — The difficulties with which Catholic pub-

lishers have to contend seem to be the same in every country. The Pittsburg "Catholic" says:—

"It takes money to run a newspaper as well as any other business, and no paper will succeed financially that carries on a dead-end system. Any mention of the people's affairs that they are anxious to see in print is worth paying for, and when printed is generally as valuable as any other investment of the same amount. By some unaccountable misapprehension, there is a class of people who think that it costs little or nothing to run a newspaper, and if they buy a copy when they are too far from the office to beg it, they perk themselves with the conceit that they are regular patrons and entitled to unlimited favors. Speak of pay for the long personal notices they send in and they grow indignant. 'Don't I subscribe, and it will cost you nothing to put it in,' which is just as ridiculous as to ask a man to grind your axe on his grindstone and graciously tell him it will not cost him a cent."

GENERAL ELECTION SOON. — "La Patrie" says that it will be held during the autumn. It appeals to its friends to lose no time in preparing their organization for the battle.

The "Western Watchman" refers to a very important Catholic organization as follows:—

"In the State of New York, Building and Loan Associations are increasing in membership, and will hold a convention in July. St. Louis delegates to the I. C. B. U. Convention some thirty years ago brought the idea of the building society to St. Louis and put the plan into successful operation. Several of these societies were organized and through them many churches and thousands of homes have been paid for. At the present time many new ones bearing old names are in existence, and it is greatly to the credit of our own Catholic people who largely make up the membership that they have thus far avoided all serious difficulties in their management."

Nearly a quarter of a century ago similar organizations were in operation in Montreal, and they rendered many services to our people. Lack of unity and public spirit was the cause of their downfall.

TELEPHONE AND RELIGION. —

An oft-noted question is, "Why do not the masses come to church," or "Why are the pews empty?" The solution has often seemed difficult and remote, but Rev. H. M. Barbour, pastor of the First Baptist Church, of Columbus, Ohio, has hit upon a plan which at least has the merit of novelty, says the "Catholic Mirror," Baltimore. His reasoning is, if the mountain will not come to Mahomet, then must Mahomet go to the mountain. If the masses will not go to the churches when the churches must go to the masses. How may this be done? How indeed? By the churches entering into a true conception of and lively sympathy with the innermost needs of the people? No such fanciful idea is harbored, but a combination, as it were, between religion and science, by which that practical modern invention, the telephone, will be the means of transmission of the Word of God (?) spoken from the pulpit into the home. Verily, this is a clever conceit.

THE SURRENDER OF METZ. — From the "Catholic Standard and Times," Philadelphia, we clip the following:—

A startling instance of the injustice of popular verdicts and heroism in endurance of unmerited odium has just come to light. It is in the case of the famous French general, Marshal Bazaine. No man has been more universally execrated, because it seemed that he was the betrayer of France just at the turning point of her destiny during the war with Germany than this typical French soldier. By his mysterious surrender of the impregnable fortress of Metz and the victorious army encamped there he virtually threw the game into the hands of the enemy, and from that moment the cause of France was doomed. Bazaine narrowly escaped death for his share in the transaction, as it was, he was sentenced to imprisonment for life on the Isle of St. Margaret. He escaped, and though he lived for many years, he bore with him the secret for which he suffered and the ignominy of a traitor's reputation. At last the matter is disclosed. A letter has been found showing that it was under the orders of the Empress Eugenie that he acted, as that ambitious lady desired to preserve for the restoration of the Empire the vast

programme was adopted: Meeting of all the courts and delegations on the Champ de Mars at 8.30 a.m., and procession through the leading streets of the north part of the city to St. Louis du Mile End Church, where Rev. G. M. Lepalleur, parish priest, and provincial chaplain of the Order, will receive them. The Order numbers over 13,000 members in this Province, and over 5,000 in Ontario. The high chief ranger, secretary and treasurer of the High Court of Chicago will be present.

LORD SALISBURY'S BUNCOMBE. — "The Casquet" of Antigonish thus vigorously refers to Premier Salisbury's recent address to the Primrose League. It says:—

"Lord Salisbury was tempted into one of those maladroit and frankly brutal utterances that are so characteristic of him. The London 'Daily Express' puts it all too mildly when it says that he was guilty of an indiscretion which may be apologized for, but can never be explained. It is the noble Lord's nature to say cold-blooded and brutal things, and it is his misfortune to choose the most inopportune moment for saying them. Two years ago, when poor Spain was writhing in the grasp of her giant antagonist, this male Mrs. Malaprop of British politics felt himself inspired to open his mouth and talk oracularly about 'dying nations' and the inexorable operation of the Darwinian law in accordance with which the stronger nations prey upon and eventually devour the weaker ones."

FEDERATION OF SOCIETIES. — Catholic newspapers of the neighboring Republic are discussing the question of a union of all Catholic societies with a great deal of persistence, of late. The "Freeman's Journal" says:—

In his letter to the A.O.H. Convention, which recently met at Boston, Bishop McFaul, of Trenton, N. J., struck the right keynote when he urged that all Catholic societies in this country, however diverse, may be their aims as regards other matters should act as a unit when Catholic rights are ignored or invaded without eliciting from Catholics protests commensurate with the wrongs anti-Catholic bigotry has inflicted upon the Catholic Church in this country, however diverse may be and remain dumb when such things are done would be more disgraceful to them than if they remained silent in case their mother in the flesh should be assailed. The highest motives, then, appeal to us to unite and work energetically for our rights as Catholics.

HOMES OF IRISH MOUNTAINEERS.

In one of his most graphic articles, on the "Homes of Donegal," Seumas MacManus tells in a most attractive manner of the dwelling places of the Irish mountaineers. The article includes descriptions of the interior and exterior of a typical cottage, of the rental and the means of paying the same; of the daily fare of the peasants, and of their methods of work. One section, however, of the article would certainly prove interesting for our readers — we refer to that portion in which the writer treats of the comparative happiness and contentment of the poor people.

"Because our people are very poor, and solely laden with worldly crosses, and innocent of the luxuries and the pleasures of the peoples of other countries, it is a very ridiculous assumption that they are therefore to be pitied. Even the stranger who has mingled with them a little knows moreover that far from dreaming that they need pity, the poorest and most sorely tried of our people are ever extending that commodity to those who are better off according to the world's rating, but who are nevertheless very far from knowing the happiness they enjoy, and from knowing the beauties they know. And the secret of it all is because the Celtic soul sets small store upon material things save in so far as such are absolutely necessary; because the Celt is a dreamer and a spiritualist; because his temperament is optimistic and enthusiastic. There are poor mountain men whom I know whose ignorance — because it is scholastic and worldly ignorance — would be gulfed at by scholarly and enlightened men, who intellectually are not worthy to untie their shoe latches; and who, moreover, are, in heart wealth, to those poor men as beeswax to millionaires."

"Be the day black or bright, the work slavish or light, our people are ever, ever merry, and have the kindly 'faite' and genial joke for the passer. And out of ten such, who are soaked and shivering on a potato ridge in March, I can count more whose hearts are singing than in any ten times ten men of ease and affluence in the mansions of New York."

"At night, in the cottage, the mother spins while the girls sprig or knit. Weaving is a leading industry in Donegal, and there are thousands of cottages that have their handlooms, whereat the old man works and sings when the day is over. We get our own weaving material cheaply so. But the greater portion of the cloth woven is brought to the fair and sold — at 25 cents a yard to dealers for export. Some very handsome and very fancy cloths are made the colors being got from heather, and mosses, and lichens, and leaves, and barks of various trees. From the shearing of the wool of the sheep's back, on the hills, till the presenting of the finished cloth in the market every necessary process is done within the family. The Donegal home-spuns are, perhaps, the finest in Ireland."

"At night the fire is often the only light in the cottage. And with the aid of fir blocks it makes a light both effective and cheery, a light that plays merrily with the glinting delft and tins upon the dresser, and makes the big shadows leap up the walls and quiver over the cupples in the roof. For use in particular occasions, oil is now coming into general use, but not long ago the old man nightly cut and seasoned long, slight, fir spails for casual use. He cut and dressed the spails as he sat in the corner giving his reminiscences or telling a tale to the eager group that knitted or carded wool, or rested from a hard day's work, around the fire. And afterward, by the spail's aid, he read for them from the weekly paper the exciting news of the week before last. The fir spail is still in use to some extent — but its one-time contemporaries, the rush-light, made by dipping a peeled rush in melted grease, and the homemade resin candle, have passed away."

"The parish beggar is a familiar figure in the nightly fireside group. With his staff and bundles cast behind him, he monopolizes the warmest corner of the earth, and comforts him like any princely autocrat. For every cottage in Donegal welcomes the poor and the homeless; they come and they go unquestioned. When night threatens to fall on the beggarman he bends his steps for the 'warmest' house convenient, lifts the latch and walks in, unbuckles his bags and lays them aside with his staff, in token that he deigns to favor the house by supping with the family and stopping there for the night. Asking permission to stop is unknown and would be looked upon as irony or insult for every one, good and bad, in Donegal recognizes the undeniable right of them God has left homeless to the shelter of your roof and a seat at your table. And the beggarman acts the part of a despot who favors rather than a guest who is favored. He dictates to the household, and harangues and reprimands if due respect is not paid to his words."

"If he is one who makes profession of a school education he may occupy a leisure hour by examining the children — 'puttin' them through their facin's' — in spelling and calculating and then lecture their father and mother with scathing severity for not keeping more closely at school such discreditable calculators. And finally when he considers it time, he orders the household on their knees while he leads them in the long rosary — and when it is finished, he dismisses them to bed, after which he smokes at his leisure, makes the fire when he chooses, and stretches himself on his own shakedown (made of an armful of clean out-straw) by the fireside at his leisure."

"In every Donegal cottage, on every night around the year, the mother, provided, of course, there is no tyrannical beggarman to supersede her, leads the family in the rosary before retiring to bed, and at the end of the rosary prays for all dead relatives and friends, for the boys and girls in America, mentioning each by name, and beseeching God to guard and guide them among the stranger, and bring them home again; and for all who die in war or at sea and have none to pray for them."

"Afterward she rakes the fire, that is, completely covers the coals with a pile of ashes which preserves them alive till morning, sweeps the hearth, cuts the sign of the cross on it with the tongs and lays the tongs lengthwise by it to ward off evil things and then retires to peaceful slumbers."

It had been predicted at the commencement of this great Jubilee year that the pilgrimages to Rome would not be equal in numbers or importance to the expectations of the Vatican. Of course, there are always birds of ill-omen to prophecy evil where it is their interest that evil should exist; but their forecasts are generally fated to be contradicted by subsequent facts. As yet only four months of the year have elapsed, and we find the last week of April bringing pilgrims from all directions, until, like in the days of Lars Parnassara:

"For a mile around the city. The throngs stopped up the Ways; A fearful sight it was to see, For two long nights and days."

PILGRIMAGES IN ROME.

The following account of the pilgrimage week "par excellence" of the Jubilee Year will be read with deep interest by everyone of our readers:—"The weather is glorious, and Rome is literally crowded from end to end, and in every part of the city hordes of pilgrims in cabs, carriages, and omnibuses, trains, and on foot are to be seen crowding in their hundreds and thousands to visit the basilicas and holy places. Rome has not been so full for years, and such a sight has not been seen in the Eternal City since the days of the temporal power. It is a sign of the times, showing the faith and devotion of modern Catholics from every part of the world, and also a striking tribute to the Papacy and the personality of Leo XIII. Lately pilgrims have arrived from Bohemia, from the district of the Puglie, in four different trains; then the large Tuscan pilgrimage, the pilgrims from Cito della Pieve, Civitavecchia, Belgium (Liege and Manier), four hundred in number, from Galicia and Leibach (Germans, Italians, and Slavs), seven hundred strong from the diocese of the Marche, and from Florence (Italy), from Belgium (Anvers), one train of whom consisted wholly of workmen and their employers, and one from Ostoni, near Brindisi, and an Austrian pilgrimage to the number of 500. The pilgrims make their Jubilee visits to the basilicas in thousands, and one cannot pass along any of the principal thoroughfares without encountering long and continuous files of carriages crowded by pilgrims of various nationalities. Especially touching it is to watch a large pilgrimage make the Jubilee visit to the great Basilica of St. Paul, outside the walls, the great witness to the Apostle of the Gentiles, which stands in lonely grandeur as the sentinel of the Roman Campagna. Its marble pavements and exquisitely inlaid marble walls re-echo the tramp of thousands of feet, and marching in procession to strains of pilgrimage hymns; while in no place perhaps in the world could be seen such large bodies of persons, so entirely recollected and devout, and apparently so altogether penetrated with the deep religious sense of the pilgrimage on which they are engaged. And not only these special pilgrims but a large number of other visitors — English, Americans, and others — are filing Rome. No pilgrim to Rome can well miss seeing Leo XIII. during this Jubilee Year, thanks to the occasions provided by his fatherly kindness, for in St. Peter's there is room for all, and even at greater inconvenience to himself the Holy Father prefers to hold the audiences there."

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EDUCATIONAL RIGHTS OF CATHOLICS IN IRELAND.

SOME DISABILITIES. — It was not till 1793, having entered the third century of its existence, that the first halting step was taken by Trinity College towards a recognition of the Catholics, says the Dublin "Freeman's Journal."

In that year that were enabled to take a degree, but not to obtain or hold a scholarship, fellowship or any other office. Referring to the position of the college before this date, Dr. Stubbs says:—"Roman Catholics were precluded from graduating, inasmuch as every candidate for a degree was required to take a declaration against Popery, which was provided by act of Parliament, as well as an oath which was required by the statutes of the college. Such was the condition of university education in Ireland when the act of union was passed in 1800, making Ireland an integral part of the United Kingdom."

A striking illustration of the injustice which was meted out to Irish Catholics as regards education will appear in comparison with the treatment of Scotland under the Scottish Act of Union. The Act of Union between Scotland and England (6 Anne ch. 11) was passed in the year 1706. In that year the population of Scotland was 1,000,000.

By article 25 of this act it is provided:—"And further for the greater security of the aforesaid Protestant religion, and of the worship, discipline and government of this church (i.e., the Presbyterian), as above established, Her Majesty ordains that the universities and colleges of St. Andrews, Glasgow, Aberdeen and Edinburgh, as now established by law, shall continue within this kingdom forever, and that in all time coming, no professors, principals, regents, masters or others bearing office in any university, college or school within this kingdom be capable or be admitted or allowed to continue in the exercise of their said functions, but such as shall . . . profess and subscribe to the aforesaid confession of faith, as the confession of their faith, and that they will practise and conform themselves to the worship presently in use in this church."

Scotland, with 1,000,000 inhabitants, had four universities; and to make the system of education acceptable to the people, the Act of Union provides that no person can hold any office in any of those universities except a Presbyterian. Presbyterianism was the religion of the great majority of the people. This law remained unaltered till the year 1853, when tests were abolished.

Ireland, with a population of 5,000,000, had one university, and though Catholicism was the religion of the great majority of the people at the time of the Irish Act of Union — passed nearly 100 years after the Scottish Act — no person holding any office in that university could be a Catholic.

REVERSE SIDE OF MEDAL. — Let the picture be momentarily reversed. If at the date of their Act of Union the Presbyterians of Scotland had

had only one university, and if the law had provided that no Presbyterian could hold any office in it, would Scotland be as she is to-day, the best educated and, perhaps, the most prosperous portion of the United Kingdom?

On the other hand, if at the date of the Irish Act of Union Ireland had had four universities, say one in each province, every person holding any office in those universities should be a Catholic, what would be the condition of Ireland now? With their natural quickness, and the inducement of being taught by their coreligionists, the Irish Catholics, treated exactly as the Scottish Presbyterians have been, would have long since been among the best educated people of Europe. Moreover, England would have been correspondingly benefited if Ireland had become as contented and as prosperous as Scotland is. Instead of a bright and happy educational condition like that of Scotland, let us see the sad reality that followed the Irish Act of Union under the blighting influence of Protestant ascendancy.

Forty years after Trinity College had nominally opened its degrees to Catholics the degradation to which they were still subjected was denounced in the House of Commons.

SHIEL'S PROTEST. — On May 8, 1834, Mr. Shiel moved for liberty to bring in a bill to enable Catholics to hold professorships and scholarships in Trinity College. He said:—"An act of Parliament has been passed to establish three professorships in astronomy, chemistry and botany, and it is provided that these professorships should be open to Protestants of all nations. The distinction made by the exclusion of Catholics is odious. It is one of the badges of ascendancy left on the classes who ought peculiarly to be relieved from it. I may be told that many Catholics have been induced to change their religion by the allurements of a scholarship. The 'fishers of men' ought not to use such base baits as these. One of my chief objections to the present system is that it creates in the university a means of despicable and most degrading proselytism, which, instead of raising the interests of the church, corrupts the morals of the college. So unworthy a temptation ought not to be held out."

APOSTASY FOR SCHOLARSHIP. — Thirteen years later, in 1847, a distinguished Irish Catholic who graduated in Trinity College, and who had understood its inner working, thus refers to the position of Catholics in it in our own times:—"There have been many among the fellows of Trinity College who dated their Protestantism from the time when they 'turned for scholarship.' The Apostasy for scholarship in Trinity College even now excites but little surprise. Of those who thus conform some remain in their new creed and even become ministers of the established church; others, on the expiration of five years, during which schol-

arship lasts, return to the profession of the Catholic faith, after having profaned with unholy lips the sacrament of the eucharist. This latter class enjoys the nickname of 'Quinquennis,' from the five years during which they were Protestants."

(Heron's "Constitutional History of the University of Dublin.")

The three professorships mentioned by Mr. Shiel were opened to all religious persuasions by an act of 1867. And six years later, in 1873, "the University of Dublin tests' act" was passed abolishing religious tests, and leaving the college offices free to all religious creeds.

During the twenty-seven years that have since elapsed two Catholics competed for and obtained fellowships, that is at the rate of about eight in a hundred years. The experience of such a length of time enables us to estimate the advantages which Catholics have gained by the abolition of tests. Trinity College is not in the slightest degree altered. It is as purely and as strictly Protestant as it could possibly have been if the act of 1873 had never been passed. The provost, a distinguished scholar and estimable gentleman, is a Protestant clergyman; all the fellows, without a single exception, are Protestants, many of them being clergymen. It may be said that Catholics can compete for fellowships if they choose and win them if they are able. But to be in a position to compete for a fellowship a Catholic must be a graduate of Trinity College. He must, as he emerges from mere boyhood, enter Trinity College (the inward spirit of which we have described), place himself under a Protestant tutor, and go thus through the four years' course for a degree; during the time of life when the mind is impressionable, when moral ideas are but crudely forming, and when philosophical theories cast clouds upon religion.

STRIKING PROOFS. — To prove that we are not expressing mere abstract opinions, we will place before our readers the evidence of a reliable witness, leaving them to consider for themselves the justice of asking Catholics to be satisfied with Trinity College. In a book recently published, entitled "The Infallibility of the Church," by George Salmon, D.D., provost of Trinity College, Dublin, 1890, Dr. Salmon suggests certain conditions on which Catholics may enter Trinity College. This work assails and vilifies the most essential doctrines of the Catholic Church. It breathes a spirit of religious hate, which warps the writer's mind, and hurries him into historic errors, such as a junior freshman may detect. It is compiled as a college hand book; and the preface contains the following notice, on which Catholic parents intending to send sons to Trinity may put their own construction:—"With regard to the manner in which I have expressed myself, it is possible they may object to my habitual use of the term Romanists, to denote the members of their church. In the older church of England books of

controversy the word commonly used was 'Papists,' and the religion was called 'Popery.' In modern times the word 'Papist' is supposed to be offensive. I have, however, avoided using a term which, whether rightly or wrongly, is imagined to be offensive, though I suspect that the real reason for objecting to it is a desire to be known by no other name than 'Catholics.' Protestants who know nothing of theology are apt to freely concede the appellation, having no other idea connected with it than it is the name of a sect; but those who know better feel that it is a degradation of a noble word to limit it in such a way. And, in truth, if it is possible to convey insult by a title, what is really insulting is that one section of Christians should appropriate to themselves the title 'Catholic' as their exclusive right, and thus, by implication, deny it to others. This is so obvious that they do not now insist on being called 'Catholics' pure and simple, and are satisfied if other people will speak of them as Roman Catholics. It is a compromise which I am willing to accept in my intercourse with persons of that religion; but I observe that when they are by themselves they always drop the 'Roman,' and call themselves 'Catholics.' So they have no cause to be offended if, when we are by ourselves, we drop 'Catholic,' and call them 'Roman.'"

In other words, when a Catholic student proposes to matriculate in Trinity College at the present day, he must understand that he is to make a tacit compromise with the provost that while he remains in Trinity College he is not in any "intercourse with" the college authorities to call himself a Catholic. Before the abolition of tests the Catholic had to abjure his religion by an oath in order to qualify for a scholarship. Now he must bear the humiliation of denying or ceasing to use the distinguishing name of his religion. He is the "Quinquennis" under an altered guise. He may call himself a "Papist," a "Romanist" or (by a great stretch of toleration on the part of the provost) a "Roman Catholic." But the provost warns him that the collegiate body will treat it as a "degradation of a noble word" if he applies the word Catholic to the sect to which he belongs. Catholics may enter Trinity College; but are to be recognized only as a "degraded sect."

CATHOLIC ORDER OF FORESTERS.

The Catholic Order of Foresters of the Province of Quebec will hold a grand parade in this city on the 1st of July next. Detailed reference will be made later on to this grand event. Meanwhile we may say that all the courts of the District of Montreal and suburban parishes, as well as delegations from all the courts of the Province, will take part. At one of the recent meetings of the officers of the Provincial Court and the chief rangers of the subordinate courts, the following

Philosophy teaches us how easy it is for any man to forget his troubles, provided he is so fortunate as to be somebody else.